Thomas Langton

Inviſibles, Realities,

Demonſtrated in the

HOLY LIFE

AND

Triumphant Death

OF

Mr. JOHN JANEWAY,

Fellow of Kings Colledge in *CAMBRIDGE.*

By JAMES JANEWAY Miniſter of the Goſpel.

LONDON,

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Chriſtian Reader,

THE Love of Chriſt in his holy ones, and the great uſefulneſs of ſuch Hiſtory, command me to take it as a pleaſing office to commend this real deſcription of a Saint, to thy ſerious peruſal and imitation. The good acceptance and ſucceſs of the late publiſhed Life and Death of Mr. *Joſeph Alleine*, the more encourageth me to ſerve thee in this. As to the credit of the Narrative, let it be enough to tell thee, that his worthy Brother Mr. *James Faneway* (intimately acquainted with his moſt ſecret life) is the writer of it (I have no hand in it my ſelf;) And if thou live in or neer *London*,

where he is now well known, I will not be beholden to thee to believe it; eſpecially, if you alſo know the other moſt credible atteſtors. I know that many ſuch Hiſtories ſhew more what the writer could ſay, then what the Perſon *was* or *did*: But here both He and his Relations, and thoſe whom he lived with, were all ſo neer us, and are many of them yet ſo intimately known to me, and others, that there is no place for doubting left us.

I confeſs ſuch inſtances are very ſad to my thoughts, while I am deſiring the welfare of mankinde on earth; To hear of the death of an Infant, who might have proved we know not what; or of an uſeleſs perſon, or of an aged Chriſtian, who hath profitably run out the courſe of nature, is nothing ſo ſad to me, as to hear of the removal of ſuch excellent young men, when they are prepared for their work, and juſt beginning it! But God is infinitely Wiſe, and Juſt, and more Merciful too than we can be. He knoweth what he doth and why; and is accountable to none about the *meaſure* of his *benefits*, nor the *rea-*

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ſons of his *various diſpoſals.* But the great Judgments which ſince his death have befallen theſe Kingdoms do partly tell us that it is no wonder, if ſuch men were taken from the evil to come, of whom the world hath ſo notoriouſly declared it ſelf unworthy. It is fitter for ſuch lights to ſhine in Heaven, than to be put under a buſhel here on earth.

And *for himſelf*, he hath run long enough who hath toucht the prize: He hath ſailed long enough who is come ſafe to the harbour: And he hath lived long enough, who is readieſt to die? Though I wonder at the lengthning of my own life, which hath been threatned by God and Man theſe thirty three years or more, yet, alas, how much leſs have I lived than this man did, who am yet far ſhort of his heavenly preparations? I am aſhamed to reade, that any thing of mine was a help to his attainments, and to find that at almoſt ſixty years of age, I am much below what he was raiſed to at twenty three. O that God would give my frozen age, ſuch warm reflections from theſe his remains, that (according to my need) I may receive more from him that

is dead, than ever he did from me alive! If his own Reverend Father received ſo much from him, why may not I alſo have ſome quickening even by the dead, through the fruits of the ſpirit left behind him, and the ſame ſpirits quickning influx upon me? And may I but ſo *Die*, how harmleſs, how welcome will Death be?

We think it great pity, that he lived to preach but two Sermons in the world! That ſome poor ignorant dull Congregation, had not been inſtructed and awakened by his Doctrine; and his ſpiritual fervor had not by diſperſed writings, enflamed the ſouls of thouſands with the ſame Heavenly Love and Zeal. But who knoweth yet but that this one Narrative of his Holy exemplary Life and Death, may do as much as more numerous or voluminous writings? The many Volumes of holy Lives, of antient Doctors, Martyrs, and later Divines, Philoſophers and others in *Germany*, *England* and other Lands, have done much good, and are ſtill very uſeful, and a pleaſant and profitable recreation, (O how much better than Play-Books and Romances): But

experience

experience tells us, that God ſtill poureth forth as large meaſures of his ſpirit, as heretofore he did. If holy *Auguſtinēs* life, after ſo much pollution, and holy *Hieroms* life, *qui fatetur ſe non fuiſſe virginem*, were ſo laudible and examplary; O how much praiſe do I owe to God, for his grace upon his Servants, who am yet acquainted with ſo great a number of holy laborious faithful Miniſters, who I have great reaſon to believe, not only to have all their lives been free from all groſs haynous ſins, but alſo to have laid out their zeal, their time, their labours, ſo ſincerely and ſelf-denyingly for God, and the good of ſouls, as that I cannot but hope, that if thoſe who are againſt their Preaching of the Goſpel, were but as well acquainted with them as I am, they would be their friend and forward to promote their work.

I know one Temptation the Reader is like to meet with, to hinder his profiting by this example: Even to think that Mr. *Alleine* and Mr. *Faneway* by *Overdoing* did but cut ſhort their own Lives; and that their exceſſive labours in meditation, prayer and other duties did de-

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prive the Church of the benefit of much more, which they might have lived to do: and therefore that ſuch examples are not to be imitated, but ſtand as warnings to us, not to overdo and deſtroy our bodies as they did. To which I anſwer, 1. I am one my ſelf, that wiſh both of them had done ſomewhat leſs, in that part of *duty* which hurt the body, and overmatched their ſtrength. And I am not perſwading you, that every man muſt needs Preach as oft as Mr. *Allen*, or *ſtudy* and *meditate* as long as Mr. *Faneway* and he did: Men have their various capacities and opportunities, and works. 2. But yet I dare not charge either of them with ſin, becauſe I know not their particular motives. 3. And perhaps their lives had been as ſhort if they had done leſs; as are the lives of many hundred Students, who favour themſelves more than any wiſe men would wiſh. And it was Gods mercy that they who had but a ſhort life to live, ſhould do more than any that live to the period of natures courſe. And *Methuſalems* life and theirs is equalled now. Whom have you known that by longer living, hath got more holy readi-

neſs

neſs to die? 4. But I beſeech you diſtinguiſh well, between that part of their work, which was really like to overthrow their natures, and the reſt which had no ſuch tendency; and do not make the avoiding of the former a pretence, againſt your imitating of the latter. It is not ſtudying, meditating, praying, preaching, according to the meaſures of natures ſtrength, that much ſhortneth life. I think that Learned man wrote not fooliſhly, who maintaineth that *ſtudies tend to long life?* For my own part I was feeble before I was a hard Student: And ſtudies have been a conſtant pleaſure to me, And let any man judge whether conſtant pleaſure tend to ſhorten any mans life? Indeed, that which deſtroyeth the health of Students is. 1. The ſedentarineſs of their lives, 2. And want of temperance or due care of their diet, 3. And want of ſufficient cheerfulneſs, 4. And taking colds. Could Students but more imitate the *labouring man*, and take *juſt hours* and *opportunities* for *bodily labour* (not playful walks and exerciſes, that never warm and purge the blood,) and did they *eat* and *drink wiſely*, and live *joyfully*, and avoid colds,

colds, they might beſtow the reſt of their time in the hardeſt ſtudies, with little hurt; (except here and there a melancholy or diſeaſed man.) I doubt not but ſuch narratives as this, will tempt many a ſlothful ſenſual Scholar, to indulge his ſenſuality the wiſer way; but at a dying hour he will find the difference. O what a comfort then is the review of a Holy, Heavenly well ſpent life!

I have oft thought what the Reaſon is that among the Papiſts, if the lives of their Saints be deſcribed in the higheſt ſtrain, or their books have even unreaſonable pretentions of devotion, even to the laying by of our underſtandings, or to a kind of Deification, (like *Barbanſons*, *Benedictus*, *de Benedictis*, and divers others) it doth not offend men, but the vulgar themſelves do glory in the ſanctity of them. Whereas if with us a man riſe higher in holineſs, and in devout contemplation, yea or action, than others, he is preſently the great *eye-ſore* and *obloquy* of the world, I mean of the *envious* and *ungodly* part, which is too great. But the reaſon I perceive is, that among the Papiſts, to be a *Religious man* is to

be

be a *Perfecteſt*, who doth more than is commanded him or is neceſſary to ſalvation; and ſo the people being taught that they may be ſaved without being ſuch themſelves, their ſpleen is not ſtirred up againſt them, as the troubles of their Conſciences peace; but they are intreſſed in their honour, and being the honour of their way and Church: But with us men are taught that they muſt be Religious themſelves in ſincerity if ever they will be ſaved, and that without Holineſs none ſhall ſee God, and that they are not ſincere if they deſire not to be perfect: And ſo they that will not be godly themſelves, do think that the lives of the godly do condemn them.

I write not this to caſt any diſgrace on the true Hiſtory of any holy mens lives: Nor ſhall it ever be my employment to reproach or hide Gods Graces in any, nor to make men believe that they are worſe than they are. Whoever revile me for it, I will magnifie and love that of God which appeareth in any of his ſervants, of any ſect or party whatſoever. When I reade ſuch writings as old *Gerſon*, *Guil. Pariſineſies*, and divers others,

others, and such as *Fos. Acosta* and some other Jesuits, and such lives as *Nerius's* and Mr. *de Renti's*, &c. I cannot but think that they had the spirit of God, and the more do I hate all those mischievous engines, additions and singularities, which divide so many Christians in the world, who have the same Spirit, and will not suffer us to hold the unity of the spirit in the bond of peace. O unhappy *pretended Wisdom, and Orthodoxnes's* in the holding of our *several opinions*, is the knowledge that puffeth up, and hath bred the pernicious tympanite of the Church, when it is Charity that edifieth it; And the more men glory in their dogmatical knowledge, to the contempt and hurt of such as differ from them, the less they know as they ought to know. And if any man have knowledge enough to kindle in his soul the Love of God, the same is known and loved of God, and then he will prove that wise man indeed, at death and to Eternity, 1 *Cor.* 8. 1, 2, 3.

Reader, Learn by this History to place thy Religion in love and praise, and a heavenly life. Learn to keep such communion with God, and to finde such em-

ployment

ployment with thy heart by meditation, as thy *ſtrength*, and *opportunity*, and *other duties* will allow thee : (for I urge thee to no more) Learn hence to thirſt after the good of ſouls, and to fill up thy hours with fruitful duty ! And O that we could here learn the hardeſt leſſon, to get above the love of life, and to overcome the fears of death, and to long to ſee the glory of Chriſt, and triumphantly to paſs by Joy to Joy. O bleſſed world of holy ſpirits! whoſe *nature*, and *work*, and *happineſs* is *Love* : not Love of *Carnal-ſelf*, and *Intereſt*, and *Parties*, which here maketh thoſe ſeek our deſtruction moſt, who have the higheſt eſteem of our *knowledge* and *ſincerity* (as thinking our diſſent will moſt effectually croſs their partial Intereſt :) But the Love of God in Himſelf and in his Saints, checked by no ſin ; hindred by no diſtance, darkneſs, deadneſs or diſaffection : diverted by no carnal worldly baits ; tempted by no perſecutions or afflictions; damped by no fears of death, nor of any decaies or ceſſation through Eternity. To teach me better how to live and die, in *Faith*, *Hope* and *Love*, is that for which I reade

this

this narrative; and that thou maist learn the same is the end of my commending it to thee! The Lord teach it effectual to thee and me. *Amen.*

RICHARD BAXTER.

August 28.
1672.

The

To the Relations of Mr. *James Janeway*, and the Survivors of his Associates in *Kings Colledge* in *Cambridge*.

Beloved Friends,

MY *own mean esteem of the single weight of that Testimony expected from me concerning my dear Brother on the account of my intimacy with him in Kings Colledge* (the known *memorable passages of whose exemplary life and death are now happily compiled and published for* your *special perusal*) *moves me to call in*

a twofold recommendation thereof from you to those that knew him not, who being confirmed in the truth of this Narrative; may thereby be won to believe, admire and emulate the signal grace of God in him.

1. That remembring so much thereof your selves, and what opportunity I had of knowing the certainty of all, you would assure those who may enquire of you; That the impartial compiler hath kept within the bounds of truth and sobriety in prosecution of his honest aims, to advance the glory of Gods rich mercy to this chosen vessel, and by reviving what remains he could collect of this burning as well as shining light (alass how soon extinct!) to awaken and quicken the formal professors, if he may not induce the profane scoffers of this age, to a more serious study and improvement of those invisible Realities, the clear evidence and powerful influence whereof, our good friend did so abundantly experience. The truth is, the Transcriber (though best accomplished, and most inwardly acquainted with what might conduce thereto) doth and could not but fall short of declaring the transcendent excellencies of this sublime soul and precious [illegible] which till toward his end, when his heart was too full to hold in what could be uttered, were much concealed even to those who knew him best, by reason of his great humility and modesty. These disposed him rather to receive than communicate, except where he had no ex-

pectation

pectations of the former; and either familiar intercourſe ingaged, or the apprehended exigency of thoſe his heart was drawn out to in Chriſtian love and compaſſion, conſtrained to the latter. Yet many of thoſe precious ſtreams that did flow from him we muſt lament the loſs of, through default of careful receivers or faithful retainers. He was of clear intellectuals and a large heart both for craving and comprehending what was worthy his purſuit: which being happily improved by his education, and timely ſeaſoned with a ſpiritual ſavour of Goſpel myſteries (for obtaining of which he had then with others, choiſe advantages) was a great help to his proficiency in acquaintance with the vital exerciſes and ſoul ſatisfying enjoyment of the divine life, above not only his equals, but ſeniors and inſtructors. He was much diſſatisfied with himſelf under any decays or abatements, till he could (if not alone, by imploring the aſſiſtance of Chriſtian friends) recover what he ſometime had had ſuch ſweet experience of. And not content with any attainments, was ſtill preſſing on to what his proſpect in the promiſes, encouraged by his happy prælibations, aſſured him was attainable. He was to this end a cheerfull embracer and diligent improver of ſpiritual opportunities, exact in his Chriſtian watch, much wreſtling, (and very prevalent) with God in prayer, and with himſelf in his ſolitudes, ſtriving to diſentangle his heart from what might divert

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his holy ambition, and to raiſe it to the higheſt activity and capacity for glorifying and enjoying God in Chriſt, for the excellency of the knowledge of whom he accounted all inferiour attainments but loſs. What he had taſted and ſeen, he was grieved to ſee others neglect, deſirous to bring others to experience, by earneſt commending them to God, deſigning with himſelf, and contriving with his ſpiritual confidence what might conduce thereto.

He had a true ſympathy with thoſe that were bound with him Heaven-ward. Their preſſures and conflicts, were his burdens: His prayers and counſels, their ready aſſiſtants: their refreſhments, his revivings, and their ſpiritual proficiency, his joy.

He was a ſecret and compaſſionate mourner; as in general for the worlds degeneracy, pretended Chriſtians unthankfulneſs for the Goſpel, the hazards run by innumerable precious ſouls; ſo eſpecially for the dreadful apoſtacies of ſome; the then threatning decay and growing formality of others: ſometime ſeemingly forward, which brought him nigher to God, and more inflamed his holy zeal. But this chiefly was carried out to advance the power of Religion in the family and perſons he was peculiarly related to: apprehending there to lie his beſt opportunities as well as ſtrongeſt obligations. And his ſucceſs was very encouraging.

This is part of what I knew of him in Cambridge, who refer you for farther reviewing your remembrance

remembrance to the narrative. But both his ſpiritual receipts and expences were much increaſed the two laſt years of his life, when I had not opportunity of perſonal converſe with him: And by reaſon of our diſtance (and at that time ignorance of his weak condition) I was not ſo happy as to ſhare in the privilcdge of thoſe who had the conveniencie of receiving his laſt and ſweeteſt breath. Though I ſoon after had the account (while things were freſh in their memories, and warm on their hearts) from the eye and ear witneſſes, that ſome of them have now been induced to make more publick. But next and chiefly.

2. I intreat you to recommend the truth of this narrative, by your faithful adhering to, and diligent promoting of what ſome of you learned from him, and others profeſſed with him. That by imitating his good example, and improving his experiences with your longer opportunities, you may be ſuch proficients in Chriſtianity, as ſhining like lights your ſelves to hold forth the word of life for convincing the incredulous: That the myſteries of regeneration, a life of faith in Chriſt, the fruitful improvement of union and communion with him to a proſpicuous conformity to him, crucifixion to the world by his croſs, and a converſation with him in Heaven while on earth (therein propoſed, herein exemplified) be no figments, but great realities; no ſlight matters, but of greateſt conſequence: not ſuch ſingularities,

but that others according to their measure, taking the like course, may be experimentally acquainted with the surpassing sweetness of an interest therein. And the rather am I bold to intreat this of you, because I was privy to his souls concern, for the concernments of your souls. How passionatly he desired to see Christ formed in you, and rejoyced at any evidence thereof. How earnestly he would pray for you all; and especially for those he had more occasion to deal with, or cause to be jealous of. How affected he was with your dangers and snares. And what a desire he had you might out-strip himself, who could not take up his rest on this side Heaven. The good Lord help every one of us to shew the same diligence to the full assurance of hope to the end, that we may not be slothful, but followers of them who by faith and patience inherit the promises.

I have one farther request, that you would pursue by your most earnest supplications the design of publishing this narative, that God would make it prosperous to the pious ends therein proposed, and for which I hope in his providence it is reserved now for publick view. Especially that it may provoke to holy emulation, not only those who were more peculiarly endeared to our pretious Friend by natural or spiritual bonds; (And that if any of these be fallen from their first love, they may be excited to repent, do their first works, and strengthen the things that remain; lest having begun in the spirit,

they

they wretchedly end in the flesh, and draw back to perdition) *but also, some at least of them that succeed in the Chambers and Studies, which sometime were sanctified with the word and prayer, by those that singly and joyntly* (*as Chamber fellows and Colleagues*) *earnestly implored the divine benediction on those two royal foundations he was member of*: *That the God of the spirits of all flesh would make them fruitful nurseries of such as might be eminent instruments of Gods glory here*; *and turning many to righteousness, might shine as the stars for ever and ever. Where you may expect the hearty concurrence of*

Your real Friend,

Samuel Borfet,

The Teſtimony of Mr. Marmaduke Tennant *ſometimes Miniſter of* Tharfield *in* Hartfordſhire, *an intimate acquaintance of Mr.* John Janeways, *and one that was a conſtant viſitor of him in his ſickneſs, and an eye and ear witneſs of the moſt ſubſtantial things in this enſuing* Narrative.

Chriſtian Reader,

I Can aſſure thee from my own knowledge, that this Mr. *John Janeway* was an excellent perſon, in reſpect of his natural parts, acquired gifts, and divine graces, wherewith his heavenly Father

adorned him (conſidering his age) even far above the ordinary rate of the beſt ſort of Scholars and Chriſtians : All which he exceedingly improved for the good of others (eſpecially in his neer Relations) both in health and ſickneſs, even to the laſt hour of his life. And when the immediate forerunners of death was upon him, he ſo acted faith and compoſedly, (without the leaſt ſhew of humane frailty) as if with bodily eyes he ſaw the holy Angels ſtanding before him, ready to receive and carry his pretious ſoul into his Fathers glory. Verily he was moſt lovely in his life, and yet more lovely at his death, the like I never beheld neither before nor ſince. And I doubt not but the

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ſerious conſideration of this narrative of his life and death, will (through Gods bleſſing) beget a zealous imitation of this Saint indeed, in every good Chriſtian which reads the ſame; which that it may do, is the hearty prayer of thy friend in the Lord Jeſus,

Marmaduke Tennant,

Miniſter of the Goſpel.

Chriſtian

Chriſtian Reader,

WHen I ſeriouſly conſider how much Atheiſm and impiety abounds; and ſee how ſenſual delights are purſued, and Religion in its power is rejected, as a dull ſad and unpleaſant thing; when I ſee zeal decried as unneceſſary, and few acting in the things of God, as if they were indeed matters of the higheſt conſequence, reality and ſubſtance, the greateſt profit, and ſweeteſt pleaſure, I could not but do what in me lies to rectifie theſe diſmal miſtakes, and juſtifie wiſdom from

from the imputation of folly: and demonſtrate even to ſenſe the tranſcendent excellency and reality of Inviſibles. The proſecution of which deſign I could not more effectually manage, than by the preſenting this inſuing narrative to the world. As for the truth of it, if the ſolemn teſtimony of ſeveral Miniſters (which were eye and ear witneſſes of the moſt ſubſtantial things here preſented) may be credited; here thou haſt three of them. As for my ſelf I think I had as great an advantage to acquaint my ſelf with the ſecret practices of this pretious Saint, as any one could well have; beſides my deareſt intimacy, and ſpecial obſervation and peruſal of his papers, I had a long account from his own mouth upon his death-bed of his ſecret and conſtant practice and his experiences. And let me tell

you,

you, the half is not told you. For the treachery of my memory hath not a little injured thee and him. Had this work been done exactly, I am perſwaded it might have been of ſingular uſe to the world. In ſome places I could not juſtly word it in his phraſe; but I aſſure thee thou haſt the matter and ſubſtance. The weakneſs of the Relator is no ſmall diſadvantage to the ſubject; but I might a little excuſe this, by telling thee that I think that none living had the ſame opportunity in all things to do this work as I had. I might alſo tell you that ſome Reverend, learned and Holy men, whoſe authority and requeſt I could not deny, put me upon it. And I was not altogether without ſome hopes of drawing ſome, to the love and liking of Religion, that had not only been ſtrangers to the life and

power

power of it, but it may be had entertained deep prejudices againſt it, And of quickning of others that had loſt their former vigour; and encouraging ſome that were too ready to go on heavily and diſponding. If I may ſucceed in this, I ſhall adore the goodneſs of God, and praiſe him with the ſtrength of my ſoul, That I may be ſubſervient to the Lord in promoting the true intereſt of Religion, I beg thy fervent and conſtant prayers; and that every one that readeth may imitate and experience all, and ſo be filled with grace and peace, is the prayer of,

Yours in his deareſt Lord,

James Janeway.

The

The CONTENTS.

Chap. 1. *AN account of him from his Childhood to the seventeenth year of his Age.* p. 1.

Chap. 2. *Of his Conversation, with visible proofs thereof.* p. 6.

Chap. 3. *His Carriage when Fellow of the Colledge, at twenty years of Age.* p. 16.

Chap. 4. *His particular addresses to his brethren, for their souls good, and the success thereof.* p. 21.

Chap. 5. *His great love to, and frequency in the duty of prayers: with remarkable success.* p. 24.

Chap. 6. *His care of his Mother, and other Relations after his Fathers death.* p. 29.

Chap. 7. *His returning to Kings Colledge after his Fathers death. His holy projects for Christ and Souls.* p. 37.

Chap. 8. *His departure from the Colledge, to live in Dr.* Cox's *Family.* p. 38.

Chap. 9. *His retire into the Country; and his first sickness.* p. 39.

Chap. 10. *His Exhortations to some of his friends.* p. 43.

Chap. 11. *His Temptations from Satan.* p. 45.

Chap. 12. *Ministers not to carry on low designs.* p. 60.

Chap.

Chap. 13. *His Love and Compassion to Souls.* p. 67.
Chap. 14. *His trouble at the barrenness of Christians.* p. 71.
Chap. 15. *Two Letters to Cement Differences, and cause Love among Christians.* p. 74.
Chap. 16. *An account of the latter part of his Life.* p. 91.
Chap. 17. *His last Sickness and Death.* p. 98.

IF the Chapters appear not to be well divided, nor their Contents well collected, let the Reader know, that a friend of Mr. *Janeway's*, not himself made the division of them.

T. P.

Invisibles,

Invisible Realities, demonstrated in the Holy Life and Triumphant Death of Master John Janeway, *sometimes Fellow of Kings-Colledge,* Cambridge

CHAP. I.

An Account of him from his Childhood to the seventeenth year of his Age.

MR. *John Janeway* was born *Anno* 1633. *Octob.* 27. of Religious Parents, in *Lylly*, in the County of *Hertford*. He soon gave his Parents the hope of much comfort, and the symptoms of something more then ordinary quickly appeared in him, so that some which saw this *Child* much feared that his life would be but *short*, others hoped that God had some rare piece of work to do by or for this *Child* before he died; he shewed that neither

ther of them were much miſtaken in their conjecture concerning him. He ſoon out-ran his ſuperiours for age in *learning*. And it was thought by no incompetent Judges that for pregnacy of *wit*, ſolidity of *judgment*, the vaſtneſs of his *intellectuals*, and the greatneſs of his *memory*, that he had no *ſuperiours*, few *equals*, conſidering his age and education.

He was initiated in the *Latine* tongue by his own *Father*; afterward he was brought up for ſome time at *Pauls* School in *London*, where he made a conſiderable proficiencie in *Latine* and *Greek* under the care of Mr. *Langly*. When he was about eleven years old he took a great fancy to *Arithmetick* and the *Hebrew tongue*.

About this time his Parents removing into a little Village called *Aſpoden*, had the opportunity of having this their *Son* inſtructed, by a learned neighbour who was pleaſed to count it a pleaſant diverſion, to reade *Mathematicks* to him, being then about twelve years old; and he made ſuch progreſs in thoſe profound ſtudies; that he reade *Oughtred* with underſtanding, before he was thirteen years old. A perſon of quality, hearing of the admirable proficiency of this Boy, ſent for him up to *London*, and kept him with him for ſome time, to Reade Mathematicks to him; that which made him the more to be admired was, that he did what he did with the greateſt facility. He had no ſmall skill in Muſick, and other concomitants of Mathematicks.

In the year 1646. he was choſen by that Learned Gentleman, Mr. *Rous*, the Provoſt of *Eton* Colledge one of the foundation of that School, being examined by *provoſt* and *poſiers* in the *Hebrew tongue*, which was thought was beyond preſident. Where he gave no unſuitable returns to the high expectations that were conceived of him.

After a little continuance at *Eton* he obtained leave of his Maſter to go to *Oxford* to perfect himſelf in the ſtudy of *Mathematicks*, where being owned by that great Scholar Dr. *Ward*, one of the Profeſſors of the Univerſity, he attained to a ſtrange exactneſs in that *ſtudy*, nothing being within the reach of a *man*, but he would undertake and graſp. That great Doctor gave him great help and incouragement, and looked upon him as one of the *wonders of his age*, loved him dearly, and could for ſome time after his *death* ſcarce mention his name without *tears*. When he had ſpent about a quarter of a year with Dr. *Ward* at *Oxford*, he was commanded to return again to *Eton*, where he ſoon gave proof of his great improvement of his time while he was *abſent*, by making an Almanack, and calculating of the Eclipſes for many years before hand; ſo that by this time he had many *eyes* upon him as the glory of the *School*. That which put an accent upon his real worth was that he did not diſcover the leaſt affectation or ſelf-conceit; neither did any diſcernable pride attend theſe excellencies. So that every

one took more notice of his *parts* than himself.

At about seventeen years old he was chosen to *Kings Colledge* in *Cambridge*, at which time the Electioners did even contend for the patronage of this *Scholar*. He was chosen first that year, and an elder brother of his in the sixth place; but he was very willing to change places with his elder brother; letting him have the first, and thankfully accepting of the sixth place.

Besides his great learning, and many other ornaments of nature, his deportment was so sweet and lovely, his demeanour so courteous and obliging, even when he seemed unconverted, that he must be vile with a witness that did not love him: Yea many of them which had little kindness for mortality, much less for grace; could not but speak well of him. His great wisdom and learning did even command respect, where they did not finde it: he had an excellent power over his passions, and was in a great measure free from the vices which usually attend such an age and place.

But all this while it is to be feared, that he understood little of the worth of Christ, and his own soul; he studied indeed the heavens, and knew the motion of the Sun, Moon, and Stars, but that was his highest; he thought yet but little of God, which made all these things; he pried but little into the motions of his own heart; he did not as yet much busie himself, in the serious observation of the wandring of his spirit; the Creature had not yet led him to the

Creator; but he was ſtill too ready to take up with meer ſpeculation; but God, who from all eternity, had choſen him to be one of thoſe, who ſhould ſhine as the Sun in the Firmament for ever in glory; did when he was about eighteen years old, ſhine in upon his ſoul with power; and did convince him what a poor thing it was to know ſo much of the heavens and never come there. And that the greateſt knowledge in the world without Chriſt, was but an empty dry buſineſs. He now thought Mr. *Bolton* had ſome reaſon on his ſide, when he ſaid; 'Give me the 'moſt magnificent glorious worldling, that 'ever trod upon earthly mould, richly crowned 'with all the Ornaments and excellencies of na-'ture, art, policy, preferment, or what heart 'can wiſh beſides; yet without the life of grace, 'to animate and ennoble them; he was to the 'eye of heavenly wiſdom, but as a rotten car-'caſe, ſtuck over with flowers; magnified dung, 'guilded rottenneſs, golden damnation.' He began now to be of *Anaxagoras*'s mind, that his work upon earth, it was to ſtudy Heaven and to get thither, and that except a man might be admitted to greater preferment than this world can beſtow upon her favourites, it were ſcarce worth while to be born.

CHAP. II.

Of his Converſion, with viſible proofs thereof.

THE great work of *Converſion*, it was not carried on upon his ſoul, in that dreadful manner that it is upon ſome, that God intends to communicate much to, and make great uſe of; but the Lord was pleaſed, ſweetly to unlock his heart, by the exemplary life, and Heavenly and powerful diſcourſe, of a young man in the Colledge, whoſe heart God had inflamed with love to his ſoul, he quickly made an attempt upon this hopeful young man, and the Spirit of God did ſet home his counſels with ſuch power, that they proved effectual for his awakening; being accompanied with the Preaching of theſe two famous worthies, Dr. *Hill*, and Dr. *Arrowſmith*, together with the reading ſeveral parts of Mr. *Baxters* Saints Everlaſting Reſt.

Now a mighty alteration might eaſily be diſcerned in him, he quickly looks quite like another man. He is now ſo much taken up with things above the moon and Stars, that he had little leiſure to think of theſe things, only as they pointed higher. He began not to taſte ſo much ſweetneſs in thoſe kind of ſtudies, which he did ſo greedily imploy himſelf in formerly. He now began to pity them which were curious in their inquiries

inquiries after every thing but that which is most needful to be known, *Christ* and *themselves*, and that which sometimes was his gain, he now counted loss for *Christ*, yea doubtless esteemed all things but as dung and dross in comparison of *Christ*, and desired to know nothing but *Christ* and him *crucified*; Not that he looked upon humane learning as useless: but when fixed below Christ, and not improved for Christ, he looked upon wisdom as folly, and learning as madness, and that which would make one more like the Devil, more fit for his service, and put a greater accent upon their misery in another world.

Mr. *Janeway* now begins to cast about how he might best improve what he did already know, and turn all his studies into the right chanel; grace did not take him off from, but made him more diligent and spiritual in his study. And now Christ was at the end and bottom of every thing; how did he plot and contrive how he might most express his love and thankfulness to him who had brought him out of darkness into his marvellous light; to this end he sent up and down packets of divine letters, in which he did discourse so substantially and experimentally of the great things of God, that it would not at all have unbecome some gray head to have owned what he did write.

He was not in a little like young *Elihu*, whose words he used to excuse his freedom with persons of years, whose souls he did dearly pity.

He ſaid, *days ſhould ſpeak, and multitude of years ſhould teach wiſdom, but there is a ſpirit in a man, and the inſpiration of the Almighty giveth them underſtanding; I am full of matter, the ſpirit within me, conſtraineth me, behold my belly is as wine which hath no vent, it is ready to burſt like new bottles, I will ſpeak that I may be refreſhed,* &c. O then how ſweet was the favour of his graces! He could not but ſpeak the things which he had ſeen and heard, and even invite all the world to taſte and ſee how good the Lord was.

He began firſt with his Relations, begging and wooing of them to think of their precious and immortal ſouls, and to lay in ſpeedy proviſions for a death-bed, and eternity. O with what compaſſion did he plead the cauſe of Chriſt with their ſouls! what Pathetical expreſſions did he uſe, what vehement expoſtulations, how frequent, how particular in his applications to them? O with what gravity and majeſty would he ſpeak of the myſteries of the Goſpel!

Read what his language was (when he was between *eighteen* and *nineteen* years old) in a Letter to an *ancient Miniſter* that he ſtood related to, who at that time walked very heavily.

His Letter.

Reverend Sir,

THere are two things, the want of which, I have had experience of in your Family, though not in every degree; yet in that intenſeneſs of degree wherein they ought to be; which are the real power of Godlineſs and Religion; and then that which is the fruit of the former; that chearfulneſs, delight, ſpiritual joy and ſerenity of minde which is to be had in Religion and no where elſe; and that not in Religion in its weakeſt degrees, but in a real vigor, power and life, and in a more cloſe conſtant walking with God; from a tender ſenſe of the worth of ſouls, eſpecially thoſe of your family; and knowing the duty which my relation to it doth lay upon me, and having confidence of their well acceptance of it; I have undertaken to open my thoughts unto them.

In moſt Families in England *I fear there is neither the form nor the power of Godlineſs, where there is no fear of God, no regard of him, no acting under him, or in reference to him. Theſe are in my opinion twice dead, nay not ſo much as having the dead carcaſe of Religion: objects of pity they are, and O how few are there that ſpend one paſſionate thought upon them.*

Others there are who ſome way or other, it may be from tradition from good Parents, it may be from knowing the faſhion of thoſe in their rank; it may be from the frequent inculcating of good inſtructions from Chriſtian Friends, or Godly Miniſters; or ſome ſtrugling eruptions of Conſcience; have gotten the outward huſk or ſhell of Religion; without any kernel, or ſolidity at all: and this generation doth uſually truſt to this their Religion; that it will bring them to a place like a ſleeping place in Heaven, or keep them out of Hell; though they live without God in the World. Theſe are poor creatures too; making haſt to their own deſtruction, and know it not, yea thinking that they are in a fair way for Heaven. O that there were never a Family to which we are related which gave too ſad cauſe of fear, that it were in ſuch a caſe, or neer ſuch a caſe as this is. A third ſort of people there are (and but few of theſe neither) which have the reality of Religion; but yet in much weakneſs, coldneſs, faintneſs, dimneſs and intermiſſion; like Nilus's brood above half mud ſtill; beginning to have ſome life in their head, a little in their heart, but the feet of their affections and actions have little or no motion. And where ſhall we find a Chriſtian that is got any higher than this, yea that doth in good earneſt ſtrive to get any higher! Now there are higher attainments to be reached after; there is a having our converſation in Heaven while we are upon Earth, neither doth this conſiſt in

ſome

ſome weak diſcourſes about God, Heaven, and the things of Religion, it conſiſts not in the meer pruying twice a day, and in keeping the Sabbath in an uſual manner in its order, it conſiſts not in a few thoughts of Religious objects comeing into the minde in a common way and as eaſily got as loſt, But true Religion raiſeth the ſoul to longings, hungrings and thirſtings not without ſome enjoyments. Religion in power is to act for God with ſtrength, vigor, earneſtneſs, intenſeneſs, delight, cheerfulneſs, ſerenity and calmneſs of minde. The fruits of the ſpirit are, joy in the Holy Ghoſt and Peace; fear, diſquiet and terrors are uſually the introduction to a better ſtate, but they are not of the eſſentials of Religion; yea the contrary frame of ſpirit is to be striven for. To ſpeak yet more plainly and to tell you, Honoured Sir, what feares and jealouſies are, with reverence to your ſelf, and tender affection to all your family, I fear that you your ſelf are ſubject to too many deſponding melancholy thoughts. The cauſes whereof give me leave with ſubmiſſion to gueſs at. The firſt I think may be your reflecting on your entring upon the miniſtry without that reverence, awe, holy Zeal for God, love to Chriſt and compaſſion to ſouls, which is required of every one that undertakes that holy office; it may be there was rather a reſpect to your own living in the world than of living to God in the world, be it thus, be it not as bad, or be it worſe; the remedy is the ſame. Theſe have a wondring

power

power in them, which will be felt to be grievous, when felt as they are in themselves, but continual sorrow and sad thoughts do keep this wound open too long, and are not available to the having of it cured. Wounds indeed must be first opened that they may be cleansed; they must be opened, that their filth may be discovered in reference to a purging and healing; but no longer then the balm of Gilead is to be applyed, that they may be healed. And when Christ is made use of aright, he leaveth joy and comfort, yet a constant humility of spirit is no way inconsistent with this peace of God.

A second cause of your heavinesse may be a sence of the state of the people which God hath committed to you, and indeed who can but mourn over people in such a condition, objects of pity they are, and the more, because they pity not themselves. I have often wrestled with God that he would direct you in what is your duty concerning them, which I perswade my self is your earnest request. Now if after your serious examining of your self what your Conscience doth conclude to be your duty, you do it, and see you do it; you are then to rest upon God for his effectual working. Let not any think to be more merciful than God, for wherein he doth, he goes beyond his bounds: and this is no more cause of heavinesse to you than the opposition that the Apostles found at any time was, who notwithstanding rejoyced in tribulation. Another cause of heavinesse may be what divisions

are

are between your ſelf and ſome of your Relations. O that a ſpirit of meekneſs and wiſdom might remove all cauſe of ſorrow for that. But were the power of Godlineſs more in hearts and Families, all the cauſes of ſuch trouble would ſoon be removed, there would be leſs that would deſerve reprehenſion, and there would be a fittedneſs of ſpirit to give and bear reproof; to give in meekneſs and tenderneſs, and to bear in humility, patience and thankfulneſſe. Some cares and thoughts you may have concerning your Family when you are gone; But let Faith and former experience teach you to drive away all ſuch thoughts. Your conſtitution and ſolitarineſs may alſo be ſome cauſe of melancholy; but there is a duty which if it were exerciſed would diſpel all; which is heavenly meditation, and contemplation of the things which true Chriſtian Religion tends to. If we did but walk cloſely with God one hour in a day in this duty, O what influence would it have into the whole day beſides, and duly performed into the whole life. This duty with the uſefulneſs, manner and direction, &c. I knew in ſome meaſure before, but had it more preſſed upon me by Mr. Baxters Saints Everlaſting Reſt, *that can ſcarce be overvalued, for which I have cauſe for ever to bleſs God. As for your dear Wife, I fear the cares and troubles of the world take off her minde too much from walking with God ſo cloſely as ſhe ought to do, and from that earneſt indeavour*

deavour after higher degrees of grace. I commend therefore to her all this excellent Duty of Meditation; It is a bitter sweet Duty, bitter to corrupt nature, but sweet to the Regenerate part, if performed. I intreat her and your self, yea I charge it upon you with humility and tenderness, that God have at least half an hour allowed him in a day for this exercise: O this most precious Soul-raising, Soul-ravishing, Soul-perfecting duty! Take this from your dear Friend, as spoke with reverence, and real love, and faithfulness. My fear and jealousie lest I should speak in vain, maketh me say again; I, or God by me, doth charge this upon you.

One more direction let me give, that none in your family satisfie themselves in family prayer. But let every one twice a day, if it may be possible, draw near to God in secret duty. Here secret wants may be laid open; here great mercies may be begged with great earnestness; here what wandrings and coldness was in family duty may be repented of and mended. This is the way to get seriousness, reality, sincerity, chearfulness in Religion: and thus the joy of the Lord may be your strength. Let those which know their duty do it; if any think it not a necessary duty, let them fear lest they lose the most excellent help for a holy, useful, joyful life, under the assistance of Gods Spirit, whilst they neglect that which they think unnecessary. Take some of these directions from sincere affection,

some

ſome from my own experience, and all from a real and compaſſionate deſire of your joy and comfort: The Lord teach you in this, and in the reſt. I intreat you never to reſt labouring till you have attained to true ſpiritual joy, and peace in the Lord. The God of Peace give you his direction, and the foretaſts of his comforts in this life, and perfection in eternal life, in the enjoying of infinite holineſs, purity, and excellencie through Chriſt. Thus praying, I reſt——

In another Letter to a Reverend Friend that had the care of many Children, he thus adviſeth.

Sir;

YOUR Charge is great upon a Temporal Account, but greater upon a Spiritual; many Souls being committed to your charge: Out of an earneſt deſire of the good of Souls, and your own joy and peace, I importunately requeſt, that you would have a great care of your children, and be often dropping in ſome wholeſome admonitions; and this I humbly with ſubmiſſion to your judgment in it, commend to you; not to admoniſh them always altogether, but likewiſe privately one by one, not letting the reſt know of it. Wherein you may pleaſe to preſs upon them their natural corruption, their neceſſity of Regeneration, the Excellency of Chriſt, and how unſpeakably lovely it is to ſee young

ones

ones ſetting out for Heaven. This way I think may do moſt good, having had experience of it my ſelf in ſome ſmall meaſure; God grant that all may work for the edifying of thoſe which are committed to you. I leave you under the protection of him that hath loved us, and given himſelf for us.——

Thus you ſee how he ſeemed ſwallowed up with the affairs of another world.

CHAP. III.

His Carriage, when Fellow of the Colledge, at twenty years of Age.

WHen he was about twenty years old, he was made Fellow of the Colledge, which did not a little advance thoſe noble projects which he had in his head for the promoting of the intereſt of the *Lord Chriſt*. Then how ſweetly would he inſinuate into the young ones, deſiring to carry as many of them as poſſibly he could along with him to Heaven: Many attempts he made upon ſome of the ſame houſe, that he might ſeaſon them with Grace, and animate and incourage thoſe which were *looking towards Heaven*. And as for his own Relations, never was there a more compaſſionate and tender-hearted Brother. How many pathetical Letters did he ſend to them? and how did he follow them with *prayers* and *tears* that

that they might prove ſucceſsful! how frequently would he addreſs himſelf to them in private! and how ready to improve providences and viſits that he might ſet them home upon them? How excellently would he ſet forth the beauty of *Chriſt*! He earneſtly would perſwade them to inquire into the ſtate of their ſouls. How would he indeavour to bring them off from ſandy foundations, and reſting upon their own *righteouſneſs*! In a word, he was ſcarce content to go to *Heaven without*, and through mercy he was very ſucceſsful among his *own Relations*, and the whole family ſoon ſavoured of his ſpirit; how were the Children put upon getting choice Scripture and their Catechiſme, and ingaged in ſecret prayer and meditation. Father, Mother, Brethren, Siſters, Boarders were the better for his excellent example and holy exhortations. He was a good *Nurſe* if not a *ſpiritual Father* to his *natural Father*, as you may read afterwards; and ſome of his Brethren have cauſe to bleſs God for ever, that ever they ſaw his face, and heard his words, and obſerved his converſation, which had ſo much of lovelineſs and beauty in it, that it could not but commend Religion to any that did take notice of it. He could ſpeak in St. *Pauls* words, *brethren, my hearts deſire, and prayer to God for you all is, that you may be ſaved.*

Read what his heart was in theſe following lines.

Diſtance of place cannot at all leſſen that natural Bond whereby we are conjoyned in blood, neither ought to leſſen that of love. Nay, where true love is it cannot; for love towards you I can only ſay this, that I feel it better than I can expreſs it; as it is wont to be with all affections: but love felt, and not expreſſed, is little worth: I therefore deſire to make my love manifeſt in the beſt way I can. Let us look upon one another not as Brethren only, but as Members of the ſame Body whereof Chriſt is the Head. Happy day will that be wherein the Lord will diſcover that Union; *let us therefore breathe and hunger after this, ſo that our cloſeſt knot may meet in Chriſt: if we are in Chriſt, and Chriſt in us, then we ſhall be one with one another. This I know, you cannot complain for want of inſtruction, God hath not been to us a dry Wilderneſs, or a barren heath; you have had Line upon Line, and Precept upon Precept; he hath planted you by the Rivers of Water; it is the Lord alone indeed who maketh fruitful, but yet we are not to ſtand ſtill, and do nothing. There is a Crown worth ſeeking for; ſeek therefore, and that earneſtly. O ſeek by continual prayer, keep your ſoul in a praying frame; this is a great and neceſſary duty, nay, a high and precious priviledge. If thou canſt ſay nothing, come and lay thy ſelf in an humble manner before the Lord. You may believe me, for I have through mercy experienced what I ſay. There is more ſweetneſs to be got in one glimpſe of Gods love, than*

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in all that the world can afford. O do but try; O taſte and ſee how good the Lord is. Get into a corner, and throw your ſelf down before the Lord, and beg of God to make you ſenſible of your loſt undone ſtate by nature, and of the excellency and neceſſity of Chriſt. Say, Lord, give me a broken heart, ſoften, melt me; Any thing in the world, ſo I may be but inabled to value Chriſt, and be perſwaded to accept of him, as he is tendred in the Goſpel. O that I may be delivered from the wrath to come; O a bleſſing for me, even for me, and reſolve not to be content till the Lord have in ſome meaſure anſwered you. O my bowels yern towards you, my heart works: O that you did but know with what affection I write now to you, and what prayers and tears have been mingled with theſe lines! The Lord ſet theſe things home, and give you an heart to apply them to your ſelf; the Lord bleſs all the means that you enjoy, for his bleſſing is all in all. Give me leave to deal plainly, and to come yet a little cloſer to you, for I love your ſoul ſo well, that I cannot bear the thoughts of the loſs of it. Know this, that there is ſuch a thing as the New birth, and except a man be born again, he cannot enter into the Kingdom of Heaven; Gods favour is not to be recovered without it. This New birth hath its Foundation laid in a ſenſe of ſin, and a godly ſorrow for it, and a heart ſet againſt it; without this there can be no Salvation. Look well about you, and ſee into your ſelf, and thou wilt ſee that thou art at Hells mouth without this firſt ſtep, and nothing but Free Grace

and pure Mercy is between you and the ſtate of the Devils. The Lord deliver us from a ſecure careleſs heart! Here you ſee a natural mans condition; How dareſt thou then lye down in ſecurity? O look about for your Souls ſake. What ſhall I ſay, what ſhall I do to awaken your poor Soul! I ſay again, without repentance there is no remiſſion; and repentance it ſelf may loſe its labour if it be not in the right manner. Then tears, and groans, and prayers will not do without Chriſt; moſt when they are convinced of ſin, and are under fears of Hell, run to duty, and reform ſomething; and thus the wound is healed, and by this thouſands fall ſhort of Heaven. For if we be not brought off from our ſelves, and our righteouſneſs, as well as our ſins, we are never like to be ſaved. We muſt ſee an abſolute need of a Chriſt, and give our ſelves up to him, and count all but dung and droſs in compariſon of Chriſts righteouſneſs. Look therefore for mercy only in Chriſt, for his ſake relye upon Gods mercy. The terms of the Goſpel are, repent and believe, gracious terms! Mercy for fetching, nay mercy for deſiring, nay for nothing but receiving. Doſt thou deſire mercy and grace, I know thou doſt; even this is the gift of God to deſire, hunger after Chriſt; let deſires put upon upon endeavour, the work it ſelf is ſweet, yea, repentance and mourning it ſelf hath more ſweetneſs in it, than all the Worlds comforts. Upon repentance and believing comes juſtification, after that Sanctification, by the Spirit dwelling in us. By this we come to be the Children of God, to

be made partakers of the Divine Nature, to lead new lives, to have a ſuitableneſs to God. It's unworthy of a Chriſtian to have ſuch a narrow ſpirit, as not to act for Chriſt with all ones heart, and ſoul, and ſtrength, and might. Be not aſhamed of Chriſt, be not afraid of the frowns and jeers of the wicked. Be ſure to keep a Conſcience void of offence, and yield by no means to any known ſin; be much in prayer, in ſecret prayer, and in reading the Scriptures: Therein are laid up the glorious Myſteries which are hid from many eyes. My greateſt deſire is, that God would work his own great work in you. I deſire to ſee you not as formerly, but that the Lord would make me an inſtrument of your Souls good, for which I greatly long.

CHAP. IV.

His Particular Addreſſes to his Brethren, for their Souls good, and the ſucceſs thereof.

HE wrote many Letters of this nature, and deſired oftentimes to be viſiting his Brethren, that he might particularly addreſs himſelf to them, and ſee what became of his Letters, Prayers, and Tears; and he was very watchful over them, ready to reprove and convince them of ſin, and ready to incourage any beginnings of a good work in them. To inſtance in a particular or two.

One time perceiving one of his Brothers asleep at prayer in the Family, he presently took occasion to show him what a high contempt it was of *God*, what a little sense such a man must have of his own danger, what dreadful hypocrisie, what a Miracle of Patience that he was not awakened in flames. After he had been a while affectionately pleading with him, it pleased the Lord to strike in with some power, and to melt and soften his Brothers heart when he was about eleven years old; so that it was to be hoped, that then the Lord began savingly to work upon the heart of that Child: For from that time forward a considerable alteration might be discerned in him. When he perceived it, he was not a little pleased. This put him upon carrying on the work, that Conviction might not wear off till it ended in Conversion. To this end he wrote to him, *to put him in minde of what God had done for his Soul, begging of him not to rest satisfied till he knew what a thorow change and effectual calling meant. I hope*, said he, *that God hath a good work to do in you, for you, and by you; yea, I hope he hath already begun it: But O take not up with some beginnings, faint desires, lazy seekings; O remember your former tears; one may weep a little for sin, and yet go to Hell for sin; many that are under some such work, shake off the sense of sin, murder their Convictions, and return again to folly. O! take heed! if any draw back, the Lord will take no pleasure in them; but I hope better things of you.*

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He would also observe how his Brethren carried it after Duty, whether they seemed to run presently to the World with greedineſs, as if Duty were a task, or whether there seemed to be an abiding impreſſion of God, and the things of God, upon them.

His vehement love and compaſſion to Souls may be further judged of by theſe following expreſſions, which he uſed to one of his Relations. After he had been ſpeaking how infinitely it was below *a Chriſtian* to purſue with greedineſs the things which will be put as gravel in the teeth, if we minde not the rich proviſion which is in our *Fathers Houſe*. O what folly is it to trifle in the things of *God*! but I hope better things of you; did I not hope, why ſhould I not mourn in ſecret for you, as one caſt out among the dead? O what ſhould I do for you, but pour out my Soul like water, and give my God no reſt till he ſhould graciouſly viſit you with his Salvation; till he caſt you down, and raiſe you up; till he wound you, and heal you again.

Thus, what with his own example, warm and wiſe exhortations, prayers, tears and ſecret groans, ſomewhat of the beauty of Religion was to be ſeen in the Family where he lived.

CHAP. V.

His great love to, and frequency in the duty of Prayers: with remarkable ſucceſs.

HE was mighty in Prayer, and his ſpirit was oftentimes ſo tranſported in it, that he forgot the weakneſs of his own body, and of others ſpirits: Indeed the acquaintance that he had with God was ſo ſweet, and his converſe with him ſo frequent, that when he was ingaged in duty, he ſcarce knew how to leave that which was ſo delightful and ſuited to his ſpirit. His conſtant courſe for ſome years was this: He prayed at leaſt three times a day in ſecret, ſometimes ſeven times; twice a day in the Family, or Colledge: And he found the ſweetneſs of it beyond imagination, and enjoyed wonderful Communion with God, and taſted much of the pleaſantneſs of a Heavenly Life: And he could ſay by experience, that the ways of wiſdom were ways of pleaſantneſs, and all her paths peace. He knew what it was to wreſtle with God, and was come to that paſs, that he could ſcarce come off his knees without his Fathers bleſſing. He was uſed to converſe with God with a *holy familiarity* as a *Friend*, and would upon all occaſions run to him for advice, and had many ſtrange and immediate *Anſwers* of Prayer. One of which I think

think it not altogether impertinent to give the World an account of.

His Honoured Father, Mr. *William Janeway*, Miniſter of *Kilſhall* in *Hartfordſhire*, being ſick, and being under ſomewhat dark apprehenſions as to the ſtate of his Soul, he would often ſay to his Son *John*: O Son! this paſſing upon Eternity is a great thing, this dying is a ſolemn buſineſs, and enough to make any ones heart ake that hath not his Pardon ſealed, and his Evidences for Heaven clear. And truly Son, I am under no ſmall fears, as to my own eſtate, for another world. O that God would clear his love! O that I could ſay chearfully I can die, and upon good grounds be able to look Death in the face, and venture upon Eternity with well-grounded peace and comfort!

His ſweet and dutiful Son made a ſuitable reply at preſent; but ſeeing his dear Father continuing under deſpondings of ſpirit (though no Chriſtians that knew him but had a high eſteem of him for his uprightneſs) he got by himſelf, and ſpent ſome time in wreſtling with God upon his Fathers account, earneſtly begging of God, that he would fill him with joy unſpeakable in believing, and that he would ſpeedily give him ſome token for good, that he might joyfully and honourably leave this world to go to a better. After he was riſen from his knees, he came down to his ſick Father, and asked him how he felt himſelf. His Father made no anſwer for ſome time, but wept exceedingly

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(a paſſion that he was not ſubject to) and continued for ſome conſiderable time in an extraordinary paſſion of weeping, ſo that he was not able to ſpeak. But at laſt having recovered himſelf, with unſpeakable joy he burſt out into ſuch expreſſions as theſe: O Son! now it is come, it is come, it is come. I bleſs God I can die: The ſpirit of God hath witneſſed with my ſpirit, that I am his Child: Now I can look up to God as my dear Father, and Chriſt as my Redeemer; I can now ſay, this is my Friend, and this is my Beloved. My heart is full, it is brim full, I can hold no more: I know now what that ſentence means, the Peace of God which paſſeth underſtanding; I know now what that white ſtone is wherein a new name is written, which none know but they which have it. And that fit of weeping which you ſaw me in, was a fit of over-powring love and joy, ſo great, that I could not for my heart contain my ſelf; neither can I expreſs what glorious diſcoveries God hath made of himſelf unto me: And had that joy been greater, I queſtion whether I could have born it, and whether it would not have ſeparated ſoul and body. Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy Name, that hath pardoned all my ſins, and ſealed the pardon. He hath healed my wounds, and cauſed the bones which he hath broken to rejoyce. O help me to bleſs the Lord! he hath put a new Song into my mouth: O bleſs the Lord for his infinite goodneſs

and

and rich mercy! O now I can die! it is nothing, I bleſs God I can die! I deſire to be diſſolved, and to be with Chriſt. You may well think that his Sons heart was not a little refreſhed to hear ſuch words, and ſee ſuch a ſight, and to meet the Meſſenger that he had ſent to Heaven returned back again ſo ſpeedily. He counted himſelf a ſharer with his Father in this mercy, and it was upon a double account welcome, as it did ſo wonderfully ſatisfie his Father, and as it was ſo immediate and clear an Anſwer of his own prayers, as if God had from Heaven ſaid unto him, thy tears and prayers are heard for thy Father: thou haſt like a Prince prevailed with God; thou haſt got the bleſſing; thy fervent prayers have been effectual; go down and ſee elſe.

Upon this, this precious young man broke forth into praiſes, and even into another extaſie of joy, that God ſhould deal ſo familiarly with him; and the Father and Son together were ſo full of joy, light, life, love and praiſe, that there was a little Heaven in the place. He could not then but expreſs himſelf in this manner: O bleſſed, and for ever bleſſed be God for his infinite grace! O who would not pray unto God! verily he is a God that heareth prayers, and that my ſoul knows right well! And then he told his joyful Father how much he was affected with his former deſpondings, and what he had been praying for juſt before, with all the earneſtneſs he could for his ſoul, and

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how the Lord had immediately anſwered him. His Father hearing this, and perceiving that his former comforts came in in a way of prayer, and his own childs prayer too, was the more refreſhed, and was the more confirmed that it was from the ſpirit of God, and no deluſion. And immediately, his Son ſtanding by, he fell into another fit of triumphing joy, his weak body being almoſt ready to ſink under that great weight of glory that did ſhine in ſo powerfully upon his Soul. He could then ſay, now let thy ſervant depart in peace, for mine eyes have ſeen thy Salvation. He could now walk through the valley of the ſhadow of death, and fear no evil. O how ſweet a thing is it to have ones intereſt in Chriſt cleared, how comfortable to have our calling and election made ſure! How lovely is the ſight of a ſmiling Jeſus when one is dying! How refreſhing is it, when heart, and fleſh, and all are failing, to have God for the ſtrength of our heart & our portion for ever! O did the fooliſh unexperienced world but know what theſe things mean, did they but underſtand what it is to be ſolaced with the believing views of glory, to have their ſenſes ſpiritually exerciſed, could they but taſte and ſee how good the Lord is, it would ſoon cauſe them to diſreliſh their low and bruitiſh pleaſures, and look upon all worldly joys as infinitely ſhort of one *glimpſe of Gods love*! After this, his *Reverent Father* had a ſweet calm upon his ſpirits, and went in the ſtrength of that proviſion, that rich Grace laid in, till he

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came within the Gates of the New *Jeruſalem*: having all his Graces greatly improved, and ſhewed ſo much humility, love to, and admiring of God, contempt of the World, ſuch prizing of Chriſt, ſuch patience as few Chriſtians arrive to, eſpecially his *Faith*, by which with extraordinary confidence he caſt his *Widow* and *eleven Fatherleſs Children* upon the care of that God who had fed them with this Manna in his *Wilderneſs ſtate*: The benefit of which *Faith* all his Children (none of which were in his life-time provided for) have ſince to admiration experienced. And it is ſcarce to be imagined how helpful this his precious Son *John Janeway* was to his Father by his heavenly diſcourſe, humble advice, and prayers. After a four moneths conflict with a gainful Conſumption, and Hectick Fever, His Honoured Father ſweetly ſlept in Jeſus.

CHAP. VI.

His care of Mother, and other Relations, after his Fathers death.

AFter the death of his Father, he did what he could to ſupply his abſence, doing the part of Husband, Son, Brother: ſo that he was no ſmall comfort to his poor Mother in her diſconſolate ſtate, and all the reſt of his Relations that had any ſenſe of God upon their

ſpirits.

ſpirits. To one of which he thus addreſſed himſelf upon the death of a ſweet Child.

'Daily obſervations, and every mans experience, gives ſufficient teſtimony to it, that afflictions of what kinde ſoever, by how much the ſeldomer they are, the more grievous they ſeem. We have of a long time ſailed in the Rivers of Bleſſings which God hath plentifully poured forth among us; now if we come where the Waves of affliction do but a little more than ordinarily ariſe, we begin to have our ſouls almoſt carried down with fears and griefs; yea, the natural man, if not counterpowred by the Spirit of God, will be ready to entertain murmuring and repining thoughts againſt God himſelf. Whereas, if all our life had been a Pilgrimage ful of ſorrow and afflictions (as we deſerved) and had but rarely been intermingled with comforts, we ſhould have been more fitted to bear afflictions. Thus it is naturally: but we ought to counter-work againſt the ſtream of nature by a new principle wrought in us; and whatſoever Nature doth err in, Grace is to rectifie: And they upon whom Grace is beſtowed, ought to ſet Grace on work. For wherefore is Grace beſtowed, unleſs that it ſhould act in us. It hath pleaſed the Lord to make a breach in your Family. There where the knot is faſt tyed, when it is diſunited, the change becomes greater, and the grief is the more inlarged.

'larged. *So that herein you who are* moſt
'moved, are moſt to be excuſed and comfort-
'ed: The ſtrength of a Mothers affections I
'believe none but Mothers know, and greateſt
'affections, when they are diſturbed, breed the
'greateſt grief: But when afflictions come
'upon us, what will be our duty? Shall we
'then give our ſelves up to be carried away
'with the grieving paſſions? Shall we, becauſe
'of one affliction, cauſe our ſouls to walk *in*
'*ſadneſs all our days, and drive away all the*
'*light of comfort from our eyes*, by cauſing our
'ſouls to be obſcured under the ſhades of me-
'lancholy? Shall we quarrel with our Maker,
'and call the wiſe Righteous Judge to our Bar?
'Doth he not puniſh us leſs than we deſerve?
'Is there not Mercy and Truth in all his Diſpen-
'ſations? Shall we by continual ſorrow add af-
'fliction to affliction, and ſo become our own
'Tormentors? Are we not rather under affli-
'ctions, to ſee if any way we may find a glimpſe
'of Gods love ſhining in towards us, and ſo to
'raiſe up our ſouls nearer God? Is there not
'enough in God, and the Holy Scriptures, to
'bear up our ſpirits under any afflictions, let
'them be never ſo great? What do you ſay to
'that word, Who is there among you that fear-
'eth the Lord, and that obeyeth the voice of his
'ſervant that walketh in darkneſs, and ſeeth no
'light, let him truſt in the name of the Lord, and
'ſtay himſelf upon his God? Though all earthly
'comforts were fled away, & though you could

ſee

'ſee no light from any of theſe things below ; 'yet if you look upward to God in Chriſt, there 'there is comfort to be found, there is light to 'be eſpied; yea, a great and glorious light, 'which if we can rightly deſcern, it would put 'out the light of all lower comforts, and cauſe 'them to be vilely accounted of. But alas! 'alas! thoſe heavenly comforts. though they 'are in themſelves ſo precious, and if really 'and ſenſibly felt, able to raiſe a mans Soul 'from Earth, yea from Hell, to the foretaſte 'of Heaven it ſelf; yet for want of a ſpiritual 'ſenſe, they are by moſt of the world under-'valued, ſlighted, and thought to be but fan-'cies: Nay, let me ſpeak freely, Chriſtians 'themſelves, and thoſe that we have cauſe to 'hope are men of another world, and truly born 'again, yet for want of a ſpiritual quickneſs in 'this ſpiritual ſight and ſenſe, theſe comforts are 'too lowly and meanly eſteemed of.

'It is a ſpiritual ſenſe that inableth a Chriſti-'an to behold a glorious luſtre and beauty in 'Inviſibles, and raiſeth the Soul up to the Gate 'of Heaven it ſelf; and when he is there, how 'can he chuſe but look down with a holy 'ſlighting and contempt upon the ſweeteſt of 'all Earthly enjoyments? How can he chuſe 'but think all Creature-comforts but ſmall, 'compared with one look of love from Chriſt? 'This heavenly comfort was that which *David* 'did ſo much deſire: Lord, lift up the light of 'thy countenance upon me, was the language of

'his

'his ſoul, and when this was come, how was his 'heart inlarged? Thou haſt put joy and glad-'neſs in my heart more than in the time when 'their Corn and Wine increaſed. He then that 'in afflictions would finde comfort muſt ſtrive 'to ſee ſpiritual comforts, to be the greateſt, e-'ven that comfort which is from God, in the 'face of Jeſus Chriſt; this, this will be a cordi-'al, this will be as marrow and fatneſs to the 'ſoul. They that have intereſt in Chriſt, what 'need they be moved and diſcomfited with any 'worldly trouble? Is not Chriſt better than 'ten children? is not his loving-kindneſs better 'than life? Is not all the world a ſhadow, com-'pared with one quarter of an hours injoy-'ment of him, even on this ſide of Glory in 'ſome of his own Ordinances? O therefore 'ſtrive to get your intereſt in this comfort ſe-'cured, and then all's well. He that hath Chriſt, 'hath all things. If God be reconciled to you 'through him, then he will withhold no good 'thing from you.

'We poor fooliſh creatures do ſcarce know 'what is good for our ſelves, but it's no ſmall 'incouragement to the people of God that 'Wiſdom it ſelf takes care of them, and one 'that loves them better than they love them-'ſelves, *looks after them*: *And he hath given his promiſe* for it, that all ſhall work together for 'their good. And what better foundation of 'comfort can there be in the whole world 'than this! Why may you not then ſay with

'the Pſalmiſt, Why art thou caſt down, O my 'ſoul? and why art thou diſquieted within me? 'hope in God. *Let not your ſoul ſink under af-* 'flictions, *for what reaſon have you to be diſcom-* 'fited under them? *Can you gather from thence* 'that the Lord doth not love you? *No ſurely,* 'but rather the contrary, *for whom the* Lord 'loveth he chaſteneth, and ſcourgeth every 'Son whom he receiveth: What Son is he 'whom the Father chaſteneth not? Wherefore 'lift up the hands which hang down, and the fee-'ble knees.

Let this ſerve as a remedy againſt exceſſive grief. Get your love to God increaſed, which if you do, the love of all other things will wax cold. And if you have given God your heart, you will give him leave to take what he will that is yours, and what you hath he will judge rather well kept than loſt.

Remember that Scripture, and let it have its due impreſſion upon your ſpirit; *He that loves Father or Mother, Brother or Siſter, yea or Children more than me, is not worthy of me.* O labour to have your affections therefore more raiſed up to him who is moſt worthy of them, let him have the uppermoſt & greateſt room in your heart, and let your love to all other things be placed in ſubjection to your love of God, be ruled by it, and directed to it. Be our earthly afflictions never ſo great, yet let this love to God poiſe our Souls, ſo that they may not be overweighed with grief on the one ſide,

or ſtupidneſs on the other ſide. Again let our ſouls be awed by that glorious power and omnipotency of God, who is able to do any thing, and who will do whatſoever pleaſeth him both in Heaven and in Earth; at whoſe word and for whoſe Glory all things that are were made. And what are we poor creatures that we ſhould dare to entertain any hard thought of this God! 'Tis dangerous contending with God! Let us learn that great leſſon of reſigning up our ſelves and all we have to God, let us put our ſelves as inſtruments into the hands of the Lord to do what he pleaſeth with us, and let us remember that it was our promiſe and covenant with God to yield our ſelves up to him, and to be wholly at his diſpoſal. The Soul is then in a ſweet frame when it can *cordially ſay, It is the Lord, let him do what ſeemeth good in his eyes. Not my will, but thine be done.* Again let us know that though we cannot alwaies ſee into the reaſonableneſs of the ways of God, (for his ways are often in the thick Cloud, and our weak Eyes cannot look into thoſe depths in which he walketh) yet all the ways of God are juſt, holy and good. Let us therefore have a care of ſo much as moving, much more of entertaining any unworthy thoughts againſt God. But let us ſubmit willingly to the yoak which he is pleaſed to lay upon us, leſt he break us with his terrible judgments. And now it hath ſeemed good to God to lay this ſtroak upon you, I pray labour rightly to improve it,

and let this trial prepare you for greater. And ſeeing the uncertainty of all worldly things, indeavour with all your might to get your heart above them; and I beſeech the Lord, who is the great Phyſitian of Souls, and knows how to apply a Salve to every Sore of his, to comfort you with his ſpiritual comforts, that he would favourably ſhine upon you, and receive you into a nearer union and communion with himſelf. Into his hands I commit you, with him I leave you, praying that he would make up all in himſelf.

He was an excellent Example to his younger brethren; and his wiſe inſtructions, and holy practices, did not a little influence them. He was a prudent Counſellor, and an aſſiſtant that could not well be ſpared to his eldeſt Brother; who was not a litttle ſenſible of that perſonal worth that was in his younger Brother; whom he would prefer before himſelf, as one whom he judged, God had honoured with far greater parts, graces, and experiences, than himſelf. The younger alſo, did as humbly and heartily reſpect and honour him; as a ſerious Chriſtian, a Miniſter, and his elder Brother, who had obliged him with more than ordinary kindneſs!

When he was but young, yet he began to be taken notice of by ancient Miniſters, and Chriſtians; though his modeſty was ſo great, that his huge parts were not a little obſcured thereby; and his vaſt worth was ſo ballaſted with humility, that he made no great noiſe in the world,

and moſt were ignorant of his ſingular worth. A wiſe man that was intimately acquainted with him, would ſay of him that he was like deep waters, that were moſt ſtill; a man of hidden excellency. There were few that knew, how cloſe he walked with God, and at what a high rate he lived, and how great a trade he drove for the riches of that other world: All which he laboured, as much as might be, to conceal.

CHAP. VII.

His return to Kings Colledge after his Fathers Death. His holy projects for Chriſt and Souls.

WHen his Father was dead, he returned again to *Kings Colledge*, and was a member of a ſecret *Cabal*, which began to carry on notable projects for Chriſt and ſouls, and to plot how they might beſt improve their gifts and graces ſo as that they might be moſt ſerviceable to *God* and their generation. Their cuſtom was frequently to meet together, to *pray* and to communicate *ſtudies* and *experiences*, and to handle ſome *queſtion* of *Divinity*, or, in ſome *Scholaſtick* way, to exerciſe the gifts which God had given them. Some of this company did degenerate, but others lived to let the world underſtand, that, what they did was from a *vital principal*: Amongſt whom, this young man was none of the *leaſt*: who had a

deſign upon ſome of the *juniors* to ingage them if poſſible before they were inſnared by wicked company, when they came freſh from *School*. After ſome time, moſt of his dear companions were *tranſplanted* either into Gentlemens families or Livings; and this Mr. *Janeway*, being one of the youngeſt, was, for a while, left alone in the *Colledge*. But he wanting the comfortable diverſion of ſuitable godly ſociety, fixed ſo intenſely upon his ſtudies, that he ſoon *gave* ſuch a wound to his Bodily-conſtitution that it could never be throughly healed.

CHAP. VIII.

His departure from the Colledge, to live in Dr. Cox's *Family.*

After a while, Dr. *Cox* wanting a *Tutor* for his *Son* in his houſe ſent to the *Provoſt* of the *Colledge*, to make choice of a man of true worth for him: In anſwer to whoſe requeſt, the *Provoſt* was pleaſed to ſend Mr. *Janeway*, who did neither ſhame him that preferred him, nor diſappointed the expectations of him that entertained him: but, by his *diligence*, profound *learning*, and *ſucceſs* in his undertakeing, did not a little *oblidge* the relations of his *Pupil*. But his pains were ſo great, and his body ſo weak, that it could not long bear up under ſuch *work*; ſo that he was forced to ask leave of the

the *Doctor*, to try whether the change of the Air might not contribute somewhat to the mending the temper of his Body, which now began sensibly to decay.

Whilest he was in that family, his carriage was so *sweet* and *obliging*, and his conversation so *spiritual*; that it did not a little endear his presence to them: so that I question not but some of that Family will carry a sweet remembrance of him along with them to their Graves, and I oft heard him owning the goodness of *God* to him, in the benefit that he got by the *graces* and *experiences* of some *Christian*, in, and relating to that Family, whose tender love to him he did gratefully *resent* upon his *Death-bed*.

CHAP. IX.

His Retire into the Country; and His first Sickness.

HE now leaves the *Doctors* house, and retires himself into the Country, to his Mother and eldest Brother; who did not spare to use their utmost diligence and tenderness to recruit the decays of nature: but hard study, frequent and earnest prayers, and long, and intense meditations, had so ruinated this frail Tabernacle, that it could not be fully repaired: yet, by *Gods blessing* upon care, and art, it was under-propped for some time.

Whilſt he was in this declining condition, in which he could have little hopes of *life*; he was ſo far from being affrighted, that he received the ſentence of death in himſelf with great joy; and wrote to his deareſt relations, to diſpoſe them to a patient compliance with ſuch a diſpenſation, as might ſeparate him and them for a while: And to wean their affections from him, he ſolemnly profeſſed, that as for himſelf he was aſhamed to deſire and pray for life. *O*, ſaith he, *Is there any thing here, more deſirable than the enjoyment of Chriſt? Can I expect any thing below, comparable to that bleſſed Viſion! O, that Crown! that Reſt which remains for the people of God! and (bleſſed be God) I can ſay, I know it is mine. I know that when this Tabernacle of Clay ſhall be diſſolved, that I have a houſe, not made with hands, and therefore I groan, not to be uncloathed, but to be cloathed upon with Chriſt. To me to live is Chriſt, and to die is gain.*

I can now, through infinite Mercy, ſpeak in the Apoſtles Language, [I have fought the good fight, henceforth there is laid up for me a Crown incorruptible that fadeth not away.]

When he perceived one of his neareſt Relations diſtreſſed at the apprehenſions of his *Death*; he charged him not to pray for his Life, except it were purely with a reſpect to the *Glory of God*. I wiſh (ſaith he) *I beg you, to keep your minds in a ſubmiſſive frame to the will of God concerning me.* The Lord take you nearer

to *himself*, that you may *walk with him*; *to Whom if I go before*, *I hope you will follow after*. Yet after this, he was through mercy finely recovered, and his friends were not without some hopes of his living to be eminently instrumental for Gods glory, in his generation.

After he was recovered in some measure, he fell again to his former practice of ingaging deeply in the secret and great duties of Religion, which he constantly practised (except when God discharged him by sickness:) secret prayer, at least three times a day, somtimes seven times, yea, more; besides family, and Colledge-duties, which were before hinted, he set a part an hour every day for set and solemn meditation; which duty he found unspeakable to improve his graces, and to make no small addition to his comforts: His time for that duty was most commonly in the evening, when he usually walked into the field, if the weather would permit; if not, he retired into the Church, or any empty solitary room. Where (observing his constant practice, that, if possible, I might be acquainted with the reason of his retiredness) I once hid my self that I might take the more exact notice of the intercourse, that, I judged, was kept up between him & God. But, O what a spectacle did I see! surely, a man walking with God, conversing intimately with his Maker, and maintaining a holy familiarity with the great *Jehovah*. Me-thought, I saw own talking with God; me-thoughts, I

saw

ſaw a ſpiritual Merchant in an heavenly Exchange, driving a rich trade for the treaſures of the other world. O what a glorious ſight it was! Me-thinks, I ſee him ſtill; how ſweetly, did his face ſhine! O, with what a lovely countenance did he walk up and down, his lips going; his body oft reching up, as if he would have taken his flight into Heaven! His looks, ſmiles, and every motion ſpake him to be upon the very Confines of Glory. O, had one but known what he was then feeding on! Sure, he had *meat to eat which the world knew not of*! Did we but know how welcome God made him when he brought him into his banqueting-houſe! That which one might eaſily perceive his heart to be moſt fixed upon, was, the infinite love of God in Chriſt, to the poor loſt Sons and Daughters of *Adam*. What elſe meant his high expreſſions? What elſe did his own words to a dear friend ſignifie, but an extraordinary ſenſe of the freeneſs, fulneſs, and duration of that love? To uſe his own words, *God* (ſaith he) *holds mine eyes moſt upon his Goodneſs, his unmeaſurable Goodneſs, and the Promiſes which are moſt ſure, and firm in Chriſt. His love to us is greater, ſurer, fuller than ours to our ſelves. For when we loved our ſelves ſo as to deſtroy our ſelves, he loved us ſo as to ſave us.*

CHAP.

CHAP. X.

His Exhortation to ſome of his friends.

AND that he might ingage others in more ardent affection to God, he put words into their mouths; *Let us then* (ſaith he) *behold Him, till our hearts deſire, till our very ſouls are drawn out after him, till we are brought to acquaintance, intimacy, delight in him!* O that he would love me! O that I might love him! O bleſſed are they that know him, and are known of him! It is good for me, to draw near to God. *A day in his Court is better then a thouſand elſewhere; My ſoul longeth, yea fainteth for the Courts of the Lord, my heart and my fleſh crieth out for the living God.* Oh that I were received into converſe with him, that I might hear his voice and ſee his countenance! For, *His voice is ſweet and his countenance is comly!* Oh that I might communicate my ſelf to God, and that he would give himſelf to me! O that I might love him! That I were *ſick of love*, that I might die in love! That I might loſe my ſelf in his love, as a ſmall drop in the unfathomable depth of his love! That I might dwell in his eternal love! O (ſaith he to a dear friend under ſome fears as to his ſtate) ſtand ſtill and wonder, behold his love and admire; now if never, yet conſider what

what thou canſt diſcover in this precious Jeſus. Canſt thou not ſee ſo much till thou canſt ſee no more, not becauſe of its ſhortneſs, but becauſe of thy darkneſs?

Here's a Sea, fling thy ſelf into it, and thou ſhalt be compaſſed with the height, and depth, and breadth, and length of love, and be filled with all the fulneſs of God. Is not this enough! What wouldſt thou have more? Fling away all beſides God, God is portion enough, and the only proper portion of the Soul. Haſt thou not taſted, haſt thou not known, that his love is better than wine? Haſt thou not ſmelt the ſavour of his precious ointments, for which the virgins love him? This, this is he who is altogether lovely. And, while I write, my heart doth burn, my ſoul is on fire, I am ſick of love.

Dear ſoul, come near and look upon his face, and ſee whether thou canſt chooſe but love him. Fall upon him, imbrace him, give him thy deareſt choiceſt love: all's too little for him; let faith and love kiſs him: You ſhall be no more bold then welcome. Fix thine eyes again and again upon him, and look upon his lovely ſweet and royal face; till thou art taken with this beautiful perſon, who had not his fellow upon the earth, his equal among the Angels. Come near, ſtill contemplate his excellency, review each part, and thou wilt finde him to be made up of love; winde thy affections about him; bind thy ſoul to him, with the cords of love. Thus ſhalt thou finde a new life to animate thy

ſoul;

ſoul; thou ſhalt then feel a new warmth to melt thy heart; a divine fire to burn up corruption, and to break forth into a flame of heavenly love; dwell in this love, and thou ſhalt dwell in God, and God in thee. But now, me-thinks, I ſee you almoſt all in tears becauſe thou feeleſt not ſuch workings of love towards God. Weep on ſtill; for, Love hath *tears* as well as *grief*: and tears of love ſhall be kept in his bottle, as well as they; yea, they ſhall be as precious jewels, and as an excellent ornament. Haſt thou felt ſuch meltings of loving grief? Know, that they are no other than the ſtreams of Chriſts love flowing to you, and through you and from you to Him again. And thus is Chriſt delighted in beholding of his own beauties, in his Spouſes eye.

I have prayed for a bleſſing for you, and on theſe related to you, and if they prove of any power by the ſpirit of God to you, it will be matter of joy and praiſe, by your dear friend, *John Janeway*.

CHAP. XI.

His Temptations from Satan.

THus, you have a taſte of his Spirit, and may perceive, what it was that he had his heart moſt ſet upon; and what kept his graces in ſuch vigor and activity; and how deſirous he was that

that others ſhould be ſharers with him in this mercy: Yet, for all this, he had his gloomy days, and the Sun was ſometimes overcaſt, his ſweets were ſometimes inbittered with dreadful, and horrid temptations. The Devil ſhot his poiſonous arrows at him; yet through the Captain of his ſalvation, he came more than a conqueror out of the field. He was with *Paul*, many times *lifted up into the third Heavens, and ſaw and heard things unutterable*: but, *leſt he ſhould be exalted above meaſure, there was a Meſſengor of Satan ſent to buffet him.*

It would make a Chriſtians heart even ake to hear and read what ſtrange temptations this gracious ſoul was exerciſed with. But he was well armed for ſuch a conflict, having on the ſhield of faith whereby he quenched the fiery darts of that Wicked-One: yet, this fight coſt him the ſweating of his very body for agonies of ſpirit, and tears and ſtrong cries to Heaven for freſh help. As for himſelf, he was wont to take an arrow out of Gods quiver, and diſcharge it by faith and prayer, for the diſcomfiture of his violent enemy, who at laſt was fain to fly.

Theſe temptations and conflicts with Satan did not a little help him afterwards in his dealing with one that was ſorely afflicted with temptations of the like nature. And becauſe I judge it of ſingular uſe to tempted-ones, and finde very many of late to be exerciſed in this kinde, I ſhall inſert a Letter of his ſuitable to all Chriſtians in the like caſe.

A Letter of Mr. John Janeway.

Dear Friend,

'YOur Letters are bitter in the mouth, but 'ſweet in the belly; they contain mat-'ter of joy, under a diſmal aſpect: they are 'good news, brought by a meſſenger in mourn-'ing: I had rather hear of that which is mat-'ter of ſubſtantial real joy, though mixed with 'many ſighs, and interrupted with many 'groans and ſobs; than that of laughter, in the 'midſt of which the heart is ſad.

'You ſay that you are troubled with blaſphe-'mous thoughts: ſo then, though they are 'blaſphemous, yet they are your trouble; and 'thoughts they are too, and that neither ſent 'for, nor welcome; and ſo are not aſſented to 'in your minde. What then ſhall we think of 'them? If they were of your own production, 'your heart would be delighted in its own 'iſſue: but you do nothing leſs. Sure then, they 'are the injections of that wicked one, who is 'the accuſer of the brethren, and the diſturber 'of the peace of the people of God. But, doth 'Satan uſe to imploy thoſe weapons but 'againſt thoſe that he is in ſome fear of loſing? 'He is not wont to aſſault and fight againſt his 'ſureſt friends, in this manner. Thoſe that he 'hath faſt in his own poſſeſſion, he leads on, as 'ſoftly and quietly as he can; fearing leſt ſuch

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'diſturbance ſhould make them look about
'them, and ſothey ſhould awake, and ſee their
'danger. But as for thoſe, that have, in ſome
'meaſure, eſcaped his ſnares; he follows them
'hard, with all the diſcouragements he can.
'Surely theſe things can be no other but a bit-
'ter reliſh of thoſe things which you know to
'be bitter after that you have taſted the hony
'and the hony-comb; after you have ſeen, how
'good the Lord is. What then ſhall I call theſe
'motions of your minde? They are the ſouls
'loathing the morſels which Satan would have
'it to ſwallow down: yea, they are the ſouls
'ſtriving with Satan, whilſt he would raviſh
'the Spouſe of Jeſus: And let the enemy of all
'goodneſs know, that he ſhall e're long pay
'dearly for ſuch attempts. But you will ſay,
'If theſe horrible thoughts be not your ſin, yet
'they are your trouble and miſery, and you de-
'ſire to be freed from them; and the moſt loyal
'and loving Spouſe, had rather be delivered
'from thoſe aſſaults; But you will aſk; How
'ſhall I get free from them? *Firſt*, See that
'you poſſeſs your ſoul in patience; and know
'this, that God hath an over-ruling hand in all
'this: and wait upon him; for he can, and will
'bring forth good out of all this ſeeming evil.
'At preſent, you are in the dark and ſee no
'light: yet, *Truſt in the Lord, and ſtay your*
'*ſelf upon your God.* Can Chriſt forget the
'purchaſe of his own blood, the price of his
'ſoul, thoſe whom he hath ſo intimately indea-

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'red to himſelf? *Can a mother forget her ſuck-*
'*ing child?* Yet, *God cannot forget his.*
'God hath loving and gratious intents in all
'this, and his bowels yearn towards his. Yes,
'our Saviour ſuffers with us, through his ardent
'love by ſympathy, as well as he hath ſuffered
'for us. But, for your being berid of theſe
'thoughts, you know who hath all power in
'his hand, who doth imploy this power in a
'way of love towards his. This power is
'made yours through the prayer of faith: but,
'for your own work do this.

'*Firſt*, Let not ſuch thoughts have any time
'of abode in your mind; but turn them out,
'with all the loathing and abhorrence you
'can; but, not with ſo much trouble and di-
'ſturbance of mind, as, I believe you do.
'For, by this the Devil is pleaſed, and he makes
'you your own Tormentor.

'*Secondly*, always then divert your thoughts
'to ſome good thing, and let thoſe very injecti-
'ons be conſtantly the occaſion of your more
'ſpiritual meditation. Think the quite con-
'trary, or fall a praying with earneſtneſs;
'and the Devil will be weary if he find his
'deſigns thus broken, and that thoſe ſparks of
'Hell (which he ſtruck into the ſoul, to kindle
'and inflame corruption) do put warmth into
grace, and ſet Faith and Prayer a working,
when he perceives, that, what he intended
as water to cool your love to God, proves
like oyl to make it flame the more vehement-

'ly; he will be diſcouraged. Thus reſiſt him, 'and he will flee from you.

'*Thirdly*, Conſider that this is no new thing: 'For, we are not in this ignorant of Satans 'wiles, that, if any ſoul hath eſcaped out of 'the chains of darkneſs, if he will have Hea-'ven he ſhall have it with as much trouble, as 'the Devil can lay on; and if he and his had 'their wills, no good man ſhould have one 'peaceable hour: But, bleſſed be God for his 'everlaſting and unchangeable love to his, that 'the Devil cannot pluck us out of thoſe Al-'mighty arms, with which he doth imbrace his 'dear children.

'Dear heart, my prayer for thee, is, that 'God would give thee the peaceable fruit of 'righteouſneſs, after all thy afflictions; and 'that thou maiſt come out of theſe trials, refin'd 'and purified and more fit for thy Maſters uſe; 'having this the end of all, to purge away thy 'droſs, and take away thy ſin.

'Thus hoping that, at the length, God will 'turn thy mourning into joy, thy trouble into 'triumph, and all thy ſorrows into a ſure and 'ſtable peace; I leave you with Him, and reſt,

Yours in our dear Lord,

John Faneway

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He was much afraid of any decays in grace, of Apoſtacy, yea, of flatneſs of ſpirit, either in himſelf or others: and if he ſuſpected any thing of this nature in his neareſt relations, he would do what he could poſſibly, to recover them out of the ſnares of Satan, and to quicken them to higher and more noble vigorous ſpiritual acts of religion. He laboured to maintain a conſtant tenderneſs and ſenſibility upon his heart, and to take notice of the leaſt departure of his ſoul from God, or Gods abſenting of Himſelf from the ſoul, (which was an expreſſion that was much in his mouth). He had a godly jealouſie over his brethren: one of which was awakned by his ſerious and particular application of himſelf to him, when he was about eleven yeats old: But he knew, that Conviction and Converſion are two things, and that many are ſomewhat affected by a warm exhortation, who quickly wear off thoſe impreſſions, and return to their former trifling with God, and neglect of their ſouls. Wherefore, he deſired to carry on the work that he had ſome hopes was well begun: he laboured to build ſure, and build up; that he might be rooted and grounded in the faith, ſtedfaſt and unmovable, always abounding in the work of the Lord. Wherefore he followed him, not only with private warnings, and frequent patheticall counſels and directions, but with letters; one of which ſpoke in this language.

Another of his Letters, of Private warning and Pathetical Counſel.

YOU live in a place where ſtrict and 'cloſe walking with God, hath few 'or no examples, and moſt are apt to be like 'their company; and Gods own children are 'too apt to forget their firſt love: our hearts 'are apt to be careleſs, and to neglect our 'watch; we are ready to grow formal in 'duty or leſs ſpiritual, and then, it may be, 'leſs frequent: and Conſcience is put off with 'ſome poor excuſe: and thus Religion withers, 'and one that ſeemed once a zealot may come 'to be a Laodicean; and ſome that looked once 'as if they were eminent ſaints, may fall to 'juſt nothing. It's too common, *to have a 'name to be alive and yet to be dead:* Read 'this, and tremble leſt it ſhould be your caſe. 'When we are lazy and aſleep, our adverſary 'is awake: when we are ſloathful and negli-'gent, then he is diligent. I conſider your 'age, I know where you dwell, I am not un-'acquainted with your temptations. Where-'fore, I cannot but be afraid of you, leſt, by 'both inward and outward fire, the buſh be 'ſinged: Though, if God be in it, it cannot be 'burnt up.

'Give me leave to be in ſome meaſure fear-'ful of you, and jealous over you, and to mind 'you of what you know already. Principles

of

'of civility will be but as broken reeds to ſtay 'our ſouls upon; without thoſe higher princi- 'ples, which are planted in the ſoul, by the 'working of the ſpirit of God. O, remember 'what meltings ſometimes you have had: re- 'member, how ſolicitouſly you did inquire af- 'ter Chriſt, how earneſtly you ſeemed to *ask 'the way to* Zion, *with your face thither- 'ward.* Oh, take heed of loſing thoſe im- 'preſſions you once had, take not up with a 'ſleight work. True converſion is a great 'thing, and another kind of buſineſs, than 'moſt of the world take it to be. O there- 'fore, be not ſatisfied with ſome convictions, 'taking them for converſion; much leſs, with 'reſting in a formal lifeleſs profeſſion.

'There is ſuch a thing as being almoſt a Chri- 'ſtian; nay, as drawing back unto perdition: 'and ſome, that are not far from the kingdom 'of Heaven, may never come there. Beware 'leſt you looſe the reward; the promiſe is made 'to him that holdeth faſt, and holdeth out un- 'to the end, and overcometh.

'Labour to forget what is behind, and to 'preſs forward towards things that are before. 'He that is contented with juſt grace enough 'to get to Heaven and eſcape Hell, and deſires 'no more; may be ſure, he hath none at all: 'and is far from being made partaker of the di- 'vine nature. Labour to know what it is. To 'converſe with God; ſtrive to do every thing 'as in His preſence; deſign Him in all; act,

'as one that ſtands within ſight of the Grave
'and Eternity. I ſay again: do what you do,
'as if you were ſure God ſtood by and looked
'upon you, and exactly obſerved and recorded
'every thought, word and action; and you may
'very well ſuppoſe that, which cannot be other-
'wiſe.

'Let's awake and fall to our work in good
'earneſt: Heaven or Hell are before us, and
'death behind us. What do we mean to ſleep!
'dulneſs in Gods ſervice is very uncomforta-
'ble, and at the beſt will coſt us dear: and, to
'be contented with ſuch a frame, is a certain
'ſymptom of a hypocrite. O, How will ſuch
'tremble, when God ſhall call them to give an
'account of their ſtewardſhip; and tell them,
'*They may no longer be ſtewards.* Should
'they fall ſick, and the Devil, and Conſcience
'fall upon them, what inconceiveable perplexi-
'ty would they then be in!

'O, live more upon inviſibles and let the
'thoughts of their excellency put life into your
'performances. You muſt be contented to be
'laughed at for preciſeneſs and ſingularity. A
'Chriſtians walking is not with men but with
'God; and he hath great cauſe to ſuſpect his
'love to God, who doth not delight more in
'converſing with God and being conformed to
'Him than in converſing with the world, and
'being conformed to it.

'How can the love of God dwell in that
'man, who liveth without God in the world?

'without both continual walking with him in 'his whole converſation, and thoſe more pecu-'liar viſits of him in prayer, meditation, ſpi-'ritual ejaculations, and other duties of Reli-'gion: and the workings of faith, love, holy 'deſires, delight, joy and ſpiritual ſorrow in 'them! Think not, that our walking with 'God cannot conſiſt with worldly buſineſs: 'yes, but Religion makes us ſpiritual in com-'mon actions, and there is not any action in a 'mans life, in which a man is not to labour to 'make it a Religious act, by a looking to the 'Rule in it, and eying of Gods glory, and 'thus, he may be ſaid to walk with God. To 'this we muſt endeavour to riſe, and never be 'content, till we reach to it, and if this ſeem 'tedious (as to degenerate nature it will) we 'muſt know that we have ſo much of enmity 'againſt God ſtill remaining, and are under de-'pravation and darkneſs & know not our true 'happineſs: Such a ſoul is ſick and it hath loſt 'its taſte, which doth not perceive an incom-'parable ſweetneſs in walking with God, 'without whom all things elſe under Hea-'ven are gall and bitterneſs, and to be little va-'lued by every true Chriſtian.

'But, We are all apt even at the worſt, to 'ſay, that we prefer God above all things; 'But we muſt know that we have very deceit-'ful hearts: And thoſe who, being inlightened, 'know for what high ends they ſhould act, and 'what a fearful condition even a hazard in our

'caſe, is; theſe I ſay, will not believe their 'own hearts without diligent ſearch and good 'grounds.

'Reſt not in any condition in which your ſecu-'rity is not founded upon that ſure bottom, the 'Lord Jeſus Chriſt. Labour to attain to this, 'to love God for himſelf, and to have your 'heart naturalized & ſuited to ſpiritual things. 'O for a heart to rejoyce and work righteouſ-'neſs! O, that we could do the will of God, 'with more activity, delight and conſtancy! 'If we did know more of God, we ſhould 'love him more; and then God would ſtill 'reveal more of Himſelf to us, and then we 'ſhould ſee more and more cauſe to love him, 'and wonder that we love him no more. O 'this, this is our happineſs. To have a fuller 'ſight of God, to be wrapped up, and filled 'with the love of Chriſt; O, let my ſoul for 'ever be thus imployed! Lord, *whom have I 'in Heaven but thee, and there is none in 'earth, that I can deſire in compariſon of 'Thee.*

You hear what kinde of langnage he ſpake; and you may eaſily perceive what it was that ſwallowed up his heart, and where his delight, treaſure, and life was. O, How much do moſt of us, who go for Chriſtians, fall ſhort of theſe things: and, How vaſt a diſtance between his experience, and ours; and, what reaſon have we, to read theſe lines with bluſhing, and to

blot

blot the paper with tears? and to lay aſide this book a while, and to fall upon our faces before the Lord, and bemoan the curſe unſuitableneſs of our hearts unto God; and to bewail, that we do ſo little underſtand what this walking with God,& living by faith means! O,at what a rate do ſome Chriſtians live! and how low, flat and dull, are others. His love to Chriſt, and ſouls, made him very deſirous *to ſpend, and be ſpent in the work of the Miniſtry*, accordingly, he did comply with the firſt loud and clear Call to preach the everlaſting Goſpel; and, though he was but about two and twenty years old, yet he came to that work like one that underſtood what kind of employment, Preaching was. He was a workman that needed not to be aſhamed, that was throughly furniſhed for every good word and work; one that was able to anſwer gainſayers, one in whom *the Word of God dwelt richly*; one full of the ſpirit and power; one, that hated ſin with a perfect hatred, and loved holineſs with all his ſoul;in whom Religion in its beauty did ſhine: one, that knew *the terrors of the Lord*, and knew how to beſeech ſinners, *in Chriſts ſtead, to be reconciled unto God*: One that was a *Son of thunder*, and *a Son of conſolation:* In a word, I may ſpeak that of him which *Paul* ſpake of *Timothy*, that, *I know none like-minded, that did naturally care for ſouls.* And, had he lived to have preached often, O what uſe might ſuch a man have been of,

in his generation! one, in whom learning and holineſs did as it were ſtrive which ſhould excel. He never preached publickly but twice, and then he came to it as if he had been uſed to that work forty years; delivering the Word of God with that power and Majeſty, with that tenderneſs and compaſſion, with that readineſs and freedom, that it made his hearers almoſt amazed: He was led into the Myſterie of the Goſpel, and he ſpoke nothing to others but what was the language of his heart, and the fruit of great experience, and which one might eaſily perceive had no ſmall impreſſion firſt upon his own ſpirit.

His *firſt* and *laſt* Sermons they were upon Communion and intimate converſe with God, out of *Job.* 22.21. A ſubject that few Chriſtians under Heaven were better able to manage than himſelf, and that ſcarce any could handle ſo feelingly as he; for, he did for ſome conſiderable time maintain ſuch an intimate familiarity with God, that he ſeemed to converſe with Him, as one friend doth converſe with another. This text he made ſome entrance into, whilſt he was here: but, the perfecting of his acquaintance with God was a work fitter for another world.

He was one that kept an exact watch over his thoughts, words and actions, and made a review of all that paſſed him, at leaſt once a day, in a ſolemn manner. He kept a *Diary*, in which he did write down every evening what

what the frame of his ſpirit had been all the day long, eſpecially in every duty. He took notice what incomes and profit he received, in his ſpiritual traffique; what returns from that far-country, what anſwers of prayer, what deadneſs and flatneſs, and what obſervable providences did preſent themſelves, and the ſubſtance of what he had been doing; and any wandrings of thoughts, inordinancy in any paſſion; which, though the world could not diſcern, he could. It cannot be conceived by them which do not practiſe the ſame, to what a good account this did return! This made him to retain a grateful remembrance of mercy, and to live in a conſtant admiring & adoring of divine goodneſs; this, brought him to a very intimate acquaintance with his own heart; this, kept his ſpirit low and fitted him for freer communications from God; this, made him more lively and active; this helped him to walk humbly with God, this made him ſpeak more affectionately & experimentally to others of the things of God: and, in a word, this left a ſweet calm upon his ſpirits, becauſe he every night made even his accounts, and if his ſheets ſhould prove his winding-ſheet, it had been all one: for, he could ſay, his work was done, ſo that death could not ſurprize him.

Could this book [of his experiences, and regiſters of his actions] have been read, it might have contributed much to the compleating of this diſcourſe, & the quickning of ſome, and the comforting

comforting of others. But theſe things being written in characters, the world hath loſt that jewel.

He ſtudied the Scriptures much, and they were ſweeter to him than his food; and he had an excellent faculty in opening the minde of God in dark places

In the latter part of his life he ſeemed quite ſwallowed up with the thoughts of Chriſt, Heaven, and eternity; and the nearer he came to this the more ſwift his motion was to it, and the more unmixed his deſignes for it; and he would much perſwade others to an univerſal free reſpect to the glory of God, in all things; and making Religion ones buſineſs, and not to mind theſe great things by the by.

CHAP. XII.

Miniſters are not to carry on low deſignes.

HE was not a little concerned about *Miniſters*; that above all men They ſhould take heed, leſt they carried on poor low deſigns, inſtead of wholly eying of the intereſt of God, and ſouls. He judged, that, to take up Preaching as a trade, was altogether inconſiſtent with the high ſpirit of a true Goſpel-Miniſter: He deſired, that thoſe which ſeemed to be devoted to the Miniſtry, would be ſuch, firſt, heartily to devote their All to God, and then that they ſhould

ſhould indeavour to have a dear love to immortal ſouls.

He was very ready to debaſe himſelf; and humbly to acknowledge, what he found amiſs in himſelf, and laboured to amend himſelf; and others. 'This, ſaith he, I muſt ſeriouſly 'confeſs, that I muſt needs reproach my ſelf 'for deficiency in a Chriſtian ſpiritual remem-'brance of you (ſpeaking to a dear friend); 'and for a decay in a quick tender touch, as of 'other things, ſo of what relates to your ſelf 'in the ſpirituality of it. Not that I think not 'of you or of God; but, that my thoughts of 'you, and ſpiritual things, are not ſo frequent, 'ſavoury and affectionate, as they ought to 'be.

'By this reflection you may eaſily perceive 'that I ſee further in duty than I do in practice. 'The truth of it is, I grudge that thoughts and 'affections ſhould run out any whither freely, 'but to God. And what I now deſire for my 'ſelf, I deſire for you likewiſe, that God 'would ſweeten the fountain, our natures I 'mean, that every drop flowing from thence 'may ſavour of ſomething of God within. 'Thoughts are pretious, affections are more 'precious, the beſt that we are worth; and, 'when they flow in a wrong chanel, all Gods 'pretious diſpenſations towards us are loſt; 'all that God hath ſpent upon us is loſt, and 'ſpent in vanity. I ſpeak this, out of a dear 'reſpect to your ſoul, and Gods honour,

'whom,

'whom, I am loth, ſhould be a loſer by his 'kindneſſes. I know, you have many objects, 'upon which you may be too apt to let out your 'dear affections. I ſay again, my jealouſie is, 'leſt (there being ſo many channels, wherein 'they may run) God loſe his due. I deſire 'therefore, in humility and tenderneſs, that 'this may be as a hint to you from the ſpirit of 'God, to look inwards to the frame and diſpo-'ſition of your ſoul, and to make trial thereof, 'by the natural out-goings of your affections; 'and then, expoſtulate the caſe with your own 'ſoul. If Chriſt have my warmeſt love, why is 'it thus with me? If God have my heart, why 'am I ſo thoughtful about the world? If I in-'deed love him beſt, How cometh it to paſs, 'that I finde more ſtrong delightful conſtant 'actings of my affections towards my Relati-'ons, my ſelf, or any worldly thing than I do 'after him? O the depth of the hearts deceit-'fulneſs!

'Dear and Honoured Friend, truſt not a 'ſurmiſal, truſt not to a ſlight view of your 'heart, or the firſt apprehenſions you may 'have of your ſelf; but, go down into the ſe-'crets of your heart, try and fear, fear and 'try. An Evidence is abundantly more worth 'than all the trouble that you can be at, in the 'acquiring of it: And the trouble, that there 'is good ground for, in an unevidenced ſtate; 'is far greater than that which may ſeem to 'be in ſearching for it. Yea, to an awakened

'ſoul,

'ſoul, what is the trouble in clearing its evi-
'dences, but their ſenſe of fear of their not be-
'ing clear, and of the deceitfulneſs of their
'hearts. The reality of that evil, which tender
'ſouls ſo dread, doth lie in its full weight,
'(though not felt), upon the drouſie unground-
'edly ſecure ſinner.

'I ſpeak in love; give me leave, to remem-
'ber you of ſome touches that you had for-
'merly upon your ſpirit under the means of
'grace; remember, how much you were
'ſometimes affected under Preaching. Did
'you never ſay, that theſe *ſermons upon hard-*
'*neſs of heart*, ſoftned yours? Inquire I pray,
'whether thoſe convictions which were then
'upon your heart, are not worn off, by the
'incumbrances of the world: If upon inqui-
'ry, you finde that they are, it's high time for
'you to look about you, and repent, and not
'only to do your firſt works, but to ſtrive to
'outgo them.

'I have with grief, taken a review of the
'frame of my own ſpirit, when I was at your
'houſe; and I have no ſmall ſenſe of the di-
'ſtemper of my ſoul, whereby I was betray-
'ed to too great an indifference in the things
'of God: and, finding by ſad experience,
'that I was more apt (amongſt thoſe carnal
'comforts and affairs) to loſe that reliſh, and
'ſavour of divine things that I was wont to
'have; and thoſe delightful appearances of
'God which I was through rich grace, ac-

'quainted

'quainted with, while I was more ſequeſtred 'from the world and earthly delights [not, 'but that I finde my heart at the beſt, under 'the higheſt advantages of cloſeſt communion 'too unwilling to endeavour after, and main-'tain that gracious ſenſe and acknowledge-'ment of God which I would fain obtain un-'to]: I ſay, obſerving mine own experiences, 'and knowing that your heart was ſomething 'akin to mine, fearing leſt multiplicity of bu-'ſineſs, ſhould expoſe you alſo, to the ſame 'hazard; Chriſtian compaſſion could not but 'put me upon arming of you againſt thoſe 'temptations, to which your occaſions make 'you ſubject.

'The deſire of my ſoul for you is, that you 'may travel ſafely through a dangerous wilder-'neſs, to a bleſſed *Canaan*; that you may quit 'your ſelf like a Chriſtian in the oppoſing 'and conquering all your enemies; and, at 'laſt, come triumphing out of the field, and 'that you may behave your ſelf like a Pilgrim 'and ſtranger in a far Country, who are look-'ing for a City that hath foundations; and 'that we may meet together with joy at our 'Fathers houſe, and ſit down with him in eter-'nal glory. O that word *glory* is ſo weighty, 'if we did believe it, that it would make the 'greateſt diligence we can uſe to ſecure it, ſeem 'light. O that far more exceeding and eternal 'weight of glory! O for more faith! Lord, in-'creaſe our faith, and then there would be no-'thing

'thing wanting to make us put forth the utmoſt 'ſtrength of our ſoul, and to improve every 'moment of time, to catch hold of all advanta-'ges and to make uſe of all means poſſible for 'the attainment of ſuch glorious ends.

'But, O theſe unbelieving hearts! let us join 'our complaints and let us all break forth into 'bitter lamentations over them. May not we 'with as good reaſon, as that diſtreſſed Father 'over his poſſeſſed Child, bring our hearts into 'the preſence of our Saviour, and cry out with 'tears, and ſay that it is theſe unbelieving 'hearts, which ſometimes caſt us into the fire, 'and ſometimes into the water: yea, worſe, 'every time we forſake God, and prefer any 'thing before him, we part with life for death, 'with Heaven for Hell.

'Give me leave to come yet a little nearer to 'you: What an advantage would a full per-'ſwaſion of the truth and excellency of Goſpel 'diſcoveries, bring to your ſoul, if you would 'but ſeriouſly, and with all your ſtrength, 'drive on true ſpiritual deſigns. O, how ea-'ſily might you then go under all your bur-'dens. If your care for the things of this 'world were but rightly ſubordinate to the 'things of eternity, how chearfully might you 'go on with your buſineſs! If you ſought *firſt 'the Kingdom of Heaven and the righteouſneſs 'thereof*: then all other things would be ad-'ded (ſo far as they are neceſſary or good for 'you).

'Let me therefore at this time put you upon
'that duty of raiſing your minde from Earth to
'Heaven, from the Creature to the Creator,
'from the World to God. Indeed, it is a mat-
'ter of no ſmall difficulty, to diſcover that
'diſorder that is in our ſouls; when we are
'ſolicitous about temporary objects and im-
'ployments: But, there are but few ſurer
'diſcoveries of it, than inſenſibility and not
'complaining of it. For, when the ſoul is in-
'deed raiſed to ſpiritual objects, and to under-
'ſtand clearly its eternal intereſt; when it
'doth in good earneſt, take God for its porti-
'on, and prefer him above all, then it will
'quickly be ſenſible of the ſouls outgoings af-
'ter other objects, and even grudge that any
'time ſhould be taken up in the purſuit of the
'creature; and that any below God ſhould be
'followed with earneſt pleaſure and conſtancy.
'It would have God have the beſt, and it would
'do nothing elſe but love, ſerve and injoy God.
'For my own part I cannot but wonder that
'God will give us leave to love him. O bleſ-
'ſed goodneſs, O infinite condeſcenſion! Thoſe
'that believingly ſeek him he is not aſhamed to
'be called their God. I am ſenſible in ſome
'meaſure of your burdens, and indeed that
'muſt needs be a burden that keeps the ſoul
'from purſuing its chiefeſt good. My prayers
'for you are, that you may have ſuch teachings
'from God as may make you underſtand how
'far heavenly things are more pretious than
'earthly,

'earthly, and that you may with all your might 'seek, minde and love that which hath moſt of 'true excellency in it, which hath the only 'ground of real comfort here and of eternal 'happineſs hereafter.

CHAP. XIII.

His Love and Compaſſion to Souls.

HE was full of pitty and compaſſion to ſouls, and yet greatly grieved and aſhamed that he did no more to expreſs his ſenſe of the worth of ſouls, and that his bowels did no more ſenſibly yern over them, who he had juſt cauſe to fear, were in a Chriſtleſs ſtate. Though there were few of his Kindred and Relations, nay of his neighbours and acquaintance but he did make a perſonal application to, either by letters or conference: Yet for all this, who more ready to cry out of want of love to ſouls, and unprofitableneſs to others in his generation, that he was no more full of compaſſion, and that he made no better improvement of all the viſits that he made; in which, we ſhould not make carnal pleaſure and recreation our end; but the imparting & receiving of ſome ſpiritual gift. This made him, after a conſiderable abſence from a dear friend, to groan out theſe complaints. 'God by his providence hath 'oft brought us together; but, to how little

'purpoſe, God and our Conſciences know. 'As for my part, *I* may juſtly bewail my bar-'renneſs. Oh, that *I* ſhould be of ſo little uſe 'where I come! Oh, that my tongue and heart 'ſhould be ſtill ſo unfruitful! I am ready to 'hope ſometimes, that, if it ſhould pleaſe 'God in his providence to bring us again toge-'ther, we may be more profitable one to ano-'ther.

'And this indeed makes me more deſirous of 'coming to you again, than any thing elſe. That 'I may do ſome good among you. Oh, how 'few ſtudy to advance the intereſt of Chriſt 'and the benefit of one anothers ſouls in their 'viſits, as they ſhould and might do! I am not 'able, at preſent, to order my affairs ſo as to 'come comfortably over to you, but *I* hope, 'e're long, the Lord will give me leave to ſee 'you, and be refreſhed by you, *I* deſire to ſup-'ply my abſence by this ſure token of my re-'membrance of you, and alſo that *I* might 'have an opportunity for that which we ought 'to eye moſt in the injoyment of one anothers 'ſociery. But *I* have found, that partly becauſe 'of the narrowneſs of my heart, not being in-'larged to bring forth into act what *I* have 'greatly deſired, partly becauſe of the malice 'of the Enemy of our ſouls, who indeavours all 'that poſſible he can, to lay ſtumbling blocks 'in our way to real union and nearer acquain-'tance with God and Chriſtian communion: 'from theſe, and other cauſes, it is, that *I*

'have

'have been too little beneficial to you for
'mercy.

'It may be, I may write that with freedom,
'which in presence I should not have spoken.
'I shall take occasion from your desire of my
'presence with you to look higher to the de-
'sires of our souls to be in conjunction and
'communion with the highest good, who fills
'up all relations to our souls, who is our Father,
'our Husband, our Friend, our God; yea our
'all in all. But, when I say, He is all in all; I
'mean more than that which we count all; For
'every one doth confess, that it is God alone,
'that doth bless all other things to us, and that
'it is not out of the nature of those things that
'we injoy, that they are blessings; but it is God,
'which makes them comforts to us. And thus
'God is to be acknowledged *All in all common*
'*injoyment*!

'But, besides this, God is something to the
'soul, which he is by himself, and not in the
'meditation of the creatures, where God is as
'a portion, and lived upon as our true happi-
'ness; He is, not only the compliment of
'other things, but He himself is the souls suf-
'ficiency. I am a little obscure, I desire to be
'plainer, I mean, that through the dispensati-
'on of the Gospel God is to be be lived upon,
'delighted in, and chosen before all, for, for
'this very end, hath Christ appeared, that he
'might make God approachable by man, and
'that we who are afar off may be made nigh.

'There is a nearneſs to God which we are
'not only allowed but called to in the loving
'diſpenſations of the Goſpel, ſo that now we
'are not to be ſtrangers any longer, but friends;
'we are to have fellowſhip and communion
'with God. Why do not our hearts even
'leap for joy, why do not our ſouls triumph
'in theſe diſcoveries of love; Even becauſe,
'we know not the greatneſs of our priviledges,
'the highneſs of our calling, the excellency of
'our advancement, the bleſſedneſs of this life,
'the ſweetneſs of theſe imployments, the ſa-
'tisfaction of theſe injoyments, the comfort of
'this heavenly life, the delights of this commu-
'nion with God. We know not the things
'which belong to our peace: and thus when
'God calls us to that which he ſent his Son
'for, when Chriſt offers us, that which coſt him
'ſo dear; we with the greateſt unworthineſs, the
'vileſt ingratitude, refuſe, ſlight and con-
'temn it. What think we! doth it not go even
'to the heart of Chriſt; and (to ſpeak after
'the manner of men) doth it not grieve him to
'the ſoul to behold his greateſt love ſcorned, &
'the end of his agony to be more vilely ac-
'counted of than the baſeſt of our luſts?

'Let us therefore according to that high cal-
'ling wherewith we are called, enter into a
'more intimate acquaintance with God, and as
'we finde our ſouls acting naturally towards
'thoſe things which are naturally dear to us;
'ſo let us ſtrive to heighten our ſpiritual affecti-

'We

'We are very apt to look upon duties as bur-
'dens rather than priviledges and ſeaſons of
'injoying the greateſt refreſhments; but theſe
'apprehenſions are very low and earthly. O
'that we could at length ſet our ſelves to live a
'ſpiritual life, to walk with God, and out of a
'new nature, to ſavour and reliſh thoſe things
'which are above! Could we but really, in-
'tenſely, believingly deſire that which is real
'happineſs, and the Heaven of Heaven, union
'and communion with God; theſe deſires
'would bring in ſome comfort.

'As for me, you muſt give me allowance to
'get my affections more emptied into God;
'though it be with a diminution of love to
'you; and bleſſed will that day be, when all
'love will be fully ſwallowed up into God,
'But ſpiritual love doth not deſtroy natural af-
'fections, or relative obligations, but perfect
'and rectifie them; and ſo I may, giving up
'my ſelf to God be ſtill yours.

CHAP. XIV.

His trouble at the Barrenneſs of Chriſtians.

HH was not a little troubled at the barren-
neſs of Chriſtians in their diſcourſe, and
their not improving their ſociety for the quick-
ning and warming of their hearts; the ex-
pence of pretious time unaccountably, the ill

management of visits, and the impertinency of their talk, he oft reflected upon with a holy indignation. It vext him to the soul, to see what prizes sometimes, were put into the hands of Christians and how little skill and will they had to improve them, for the building up one another in the most holy faith: and that they who should be incouraging of one another in the way to *Zion*, communicating of experiences, and talking of their Country, and of the glory of that Kingdom which the Saints are heirs of, could satisfie themselves with empty common vain stuff; as if Christ, Heaven and Eternity were not things of as great worth as any thing else, that usually sounds in the ears and comes from the lips of professors. That the folly of common discourse among Christians might appear more, and that he might discover how little such language did become those that profess themselves Israelites, and that say, they are Jews; he once sate down silent and took out his pen and ink, and wrote down in shorthand the discourses that passed for some time together, amongst those which pretended to more than common understanding in the things of God: and after a while he took his paper and read it to them, and asked them whether such talk was such as they would be willing God should record. This he did, that he might shame them out of that usual unobserved & unlamented unprofitable communication & fruitless squandring away that inestimable Jewel,

Opportunity. 'Oh, to ſpend an hour or two 'together, and to hear ſcarce a word for Chriſt 'or that ſpeaks peoples hearts in love with ho-'lineſs; Is not this writing a brave rational di-'vine diſcourſe? Fie fie. Where's our love 'to God and ſouls all this while, where's our 'ſenſe of the precioufneſs of time, of the great-'neſs of our account? Should we talk thus, if 'we believed that we ſhould hear of this again 'at the day of judgement? And do we 'not know that we muſt give an account of 'every idle word? Is this like thoſe that under-'ſtand the language of *Canaan*? Did Saints in 'former time uſe their tongues to no better 'purpoſe? Would *Enoch*, *David*, or *Paul*, 'have talked thus! Is this the ſweeteſt commu-'nion of Saints upon earth! How ſhall we do 'to ſpend eternity in ſpeaking the praiſes of 'God, if we cannot find matter for an hours 'diſcourſe.

'Doth not this ſpeak aloud our hearts to be 'very empty of grace, and that we have little 'ſenſe of thoſe ſpiritual and eternal concerns 'upon us?

As the barrenneſs and empty converſe of Chriſtians was a ſin that he greatly bewailed, ſo the want of love amongſt Chriſtians, and their diviſions, did coſt him many tears and groans; & he did what he could to heal all the breaches that he could, by his tender prudent and Chriſtian advice and counſel; and if prayers, tears & intreaties & counſels would prevail & cement differences,

differences, they ſhould not long be open. Nay if his letters would ſignifie any thing to make an amicable and Chriſtian correſpondencie, it ſhould not be wanting. And becauſe, the wounds of diviſion are yet bleeding, I ſhall inſert two healing Letters of his, which ſpeak what ſpirit he was of: Which take as follows.

CHAP. XV.

Two Letters to Cement differences, and cauſe Love among Chriſtians.

'IT cannot be expected that wounds ſhould 'be healed till their cauſe is removed; 'that which moveth me to write to you at 'preſent, and puts me upon intentions of writ-'ing again, is, That I may do my utmoſt, by 'mouth and pen, for the removal of that which 'is the cauſe of the inward grief and trouble of 'my ſoul, and, I am perſwaded, of others al-'ſo as well as mine, *viz.* thoſe diviſions, that I 'could not but obſerve to be between your ſelf 'and another Chriſtian friend. I hope, after 'my asking counſel not only of my own heart, 'but of God alſo; he hath directed me to that 'which may be to his own glory, and the 'good of your ſoul; and not only for the re-'moving of grief, but the rejoycing of the 'hearts of them upon whom former diviſions 'had any effect.

'I

'I therefore desire you to entertain these following lines, as the issues of deep affection to 'your soul, and the honour of Religion: and 'I beseech you read them, not only as from 'me who desire your good with the strength 'of my soul, but as from God himself of 'whose love your good improvement will be a 'token. That that end which I propose to my 'self, I cannot but perswade my self, you your 'self design, commend and desire; which is, 'Christian charity, & that sweet meek Gospel 'spirit, which is so highly and frequently commended by our Saviour to the practice of his 'Disciples. O that where there hath been 'any breaches, there might be the nearer union; 'and that ye might be joyned together in the 'same spirit, might keep the unity of the 'spirit in the bond of peace.

'And for this end that you would remove all 'old hindrances: watch continually lest you 'give, and be careful not to take occasion of offence. The necessity, usefulness, sweetness 'of true spiritual love appears by the word of 'Gods frequent urging of it, by the sense of 'Christians, the uncomfortableness and deformity of the contrary. Now, that you may 'in an unintermitted constancy injoy peace 'within and without and rejoyce my soul; I 'desire you to joyn your own indeavours with 'the consideration of those things which I shall 'now and hereafter send to you.

'*First*, Consider that it is a Christians duty

'to

'to go out of himſelf, to lay down his own 'ends and intereſts, and wholly to take upon 'him Gods cauſe; to do all for God, and to 'act as under God, to be God inſtruments in 'our ſouls and bodies which are Gods: Thus 'did God create man for His own glory, and 'not that man ſhould ſeek himſelf. And when 'man fell, he fell out of God into himſelf; 'out of that divine order and compoſure of 'mind in which God had made him, into con-'fuſion; from a love of God, into a corrupt 'ſelf-love and ſelf-ſeeking. Now if we do but 'deſcend into our ſouls, & obſerve the actings, 'intents and contrivances of them, we cannot 'but obſerve how confuſedly and abominably 'all work together for the pampering, pleaſing 'and advancing of ſelf. We are not to 'think that if we do not preſently diſcover 'this in our ſelves, that it is not ſo with us: 'For, in ſome degree it is in every one, even 'in the truly regenerate; as far as they have the 'relicks of corruption in them, ſo far they have 'in their ſouls this ſelf-love. Now this diſor-'der in our minds whereby they are taken off 'from their right ends is that very natural cor-'ruption and depravedneſs which we received 'from *Adam*, and it is, and, to a ſpiritual ſenſe, 'ought to be, worſe than Hell it ſelf; in as 'much as the cauſe doth eminently contain all 'and more evil than the effect.

'This is the ſpiritual death, whereby we are 'dead in ſin, the fruit of the firſt curſe, *Thou*

'*ſhalt*

'ſhalt die the death! The ſouls life in this world, 'is its being in God and living to God, and in-'joyment of God; and the ſouls eternal life will 'be, ſo to know God as to be formed into his 'likeneſs, and to be received into a full parti-'cipation of, and communion with God. The 'ſouls death here, is its being fallen off from 'God, and its being carried into its ſelf; and 'its eternal death will be, an utter ſeparation 'from him.

'Now mankind being thus fallen from God, 'Chriſt is ſent for this very end, to bring man 'back again to God; and then man is brought 'unto God, when he is brought out of that 'ſtate of ſelf-love into that ſtate whereby he 'gives up himſelf wholly to God. Thus the 'ſoul being quickened by the ſpirit of God, 'leaveth off living to its ſelf, which was its 'death; and lives to God, which is its life. 'Here comes in the great duty of denying of 'our ſelves for Chriſts ſake; which indeed 'were no duty, if there were nothing in us con-'trary to God.

'This then is our duty not to ſeek our own 'things, before the things of God; to lay 'Gods glory as the foundation of all our acti-'ons, and if there be any thing in us contrary 'to that, to give it no leave to ſtand in com-'petition with God.

'Now, were this deeply rooted in our hearts, 'how would contention, anger, wrath and 'heart-burning and all things of this nature 'ceaſe?

'ceaſe? Such influence would the taking Gods 'part againſt ſelf have, into the quiet and peace 'of men, that it cannot be without it.

'We ſee, how wiſely God hath ordered 'things, that the very act of mans being off 'from God, ſhould be the cauſe of confuſion, 'war and miſery: and what can be more juſt 'and equal than this, that God, who is the au-'thor of our being, ſhould be the end of our 'being? O then, that once our minds were 'again reduced to this frame, *To live wholly to 'God*! O that we were wrought into a through 'prejudice againſt ſelf which ſtands between us 'and true peace! I beg of you to ſpare ſome 'time from the world, and retire into privacie, 'where you may apply this to your own ſoul.

'My prayer to God for you, out of the 'ſtrong yearnings of my ſoul towards you is, 'that he would make this effectual to its in-'tended end, for the inward peace of your ſoul, 'for your comfortable walking with God, in 'this life, and that condition wherein the wiſ-'dom of God hath placed you. I writ theſe lines 'with the ſtrength of affection; I feel fear, 'grief, compaſſion, working ſtrongly. O pi-'ty me in the midſt of all theſe, whileſt I can-'not call to remembrance the cauſe of theſe 'without a flood of tears. *Fulfil* therefore *my 'joy in being of one minde: yea, if there be 'any conſolation in Chriſt, if any comfort in 'love, if any fellowſhip of the ſpirit, if any 'bowels of mercy; fulfill ye my joy, and be*

'like

'*like minded, having the same love, being of one* 'accord, *of one minde*, Phil. 2. 1, 2. I leave you 'to the love and mercy of God, and to the 'working of his spirit, which alone is able 'to put life and power into these words. 'Which that he would do, is the earnest request 'and fervent prayer of yours,

John Janeway.

Now upon a faithful perusal of this Letter, it pleased the Lord to give a meek and more complying spirit, and in a great measure it wrought its intended effect. The noble design of this sweet peace-maker, took so far as to produce an ingenious acknowledgement, and sorrowful bewailing of the want of that self-denial, humility, meekness, and love, which doth so much become our sacred profession. Upon the hearing of this good news, how strangely was this good man transported! Upon the receipt of a letter from the former friend, which gave no small satisfaction and hopes that his former indeavours were not in vain. And, that he might drive the nail to the head, he speedily backs his former Letter with a second; which speaks these words.

Dear Friend,

MY soul is inlarged towards you and my affections work within me; and yet give me leave now to lay aside those weak flames

of

of natural affection, and to kindle my ſoul with divine love. Here there is no fear of running out too far while all is in Chriſt, and for Chriſt. O that now I could let out the ſtrength of my ſoul, not as to your ſelf but as to God! O that my heart were more enlarged, that it may be comprehenſive of a more full true Chriſtian love! God is altogether lovely, and to be loved for himſelf, and we are ſo far dark, ignorant and blind, as we do not ſee and account him moſt amiable. O let me have ſuch diſcoveries of his excellency, that my heart may pant, thirſt and break for its earneſt longings after the richeſt participations of him; that I may for ever be ſwallowed up of his love! O that I may love him a thouſand times more than I do! That I may rejoyce in him, and take the ſweeteſt complacencie, & delight in him alone; & that I could let out my affections moſt, where I ſee any thing of himſelf, any beams of the image of his holineſs, and that beareth the impreſſion of his ſpirit. Had you viſited me from the dead, could my affections have moved more ſtrongly, or my rejoycings have been greater than they were at the receipt of thoſe lines which I had from you, wherein ſo much of Chriſt in you, and the goodneſs of Chriſt to me did appear. Fulfil my joy in the Lord, refreſh my bowels, and let not my rejoycing be in vain. If it hath pleaſed the Lord to make the imperfect & weak indeavours of his unworthy ſervant, any way ſubſervient to his own glory

in

in you it is that which I account my ſelf unworthy of, & deſire to receive it from him as a manifeſtation of the riches of his free goodneſs to my ſelf; knowing my ſelf to be unworthy to be his inſtrument in the meaneſt ſervice, much more in ſo great a one as this is. Hoping and perſwading my ſelf of the effectual work of my former letter, I am incouraged to write again both becauſe of my promiſe, and your expectation and the weighty nature of the ſubject that I was then upon, which was *Love*. True Chriſtian love, which is a thing ſo comely, ſo beautiful and ſweet, and of ſuch weighty power in all actions to make them divine & excellent, that there is no labour loſt in indeavouring to get more of it, even in thoſe in whom it moſt aboundeth. The Apoſtle, 1 *Theſ.* 4. 9. 10. Though he knew that they were taught of God to love one another, and that they did it towards all the Brethren, yet; even them he beſeeched to abound more and more in that grace of love. The former principle out of which this love doth ariſe, (as I informed you in my former Letter) was the putting off our own intereſts and putting on Gods. Now I ſhall proceed in minding you of another Chriſtian duty, which is effectual to the knitting us together in a firm operative love, and that is this; That a Chriſtian is to walk as one that is a member of Chriſt Jeſus. Into what near and cloſe Union are thoſe that are given him by the Father received! How hath the Holy-Ghoſt choſen out

all the neareſt natural relations to expreſs and ſhadow out the cloſeneſs of that ſpiritual relation that is between Chriſt and his ! Chriſt is our King and we his People, he is our Maſter and we are his Servants, he is our Shepherd and we the Sheep of his Paſture, he is our friend and we his, he is our Husband and we are his Spouſe; he is the Vine we the Branches, he our Head and we are his Members; he is in us and we in him, he is our Life. This duty will have influence upon our affections theſe ways.

Firſt, As Chriſt is our Head and we are his Members, ſo he hath an abſolute command over us. And where this relation is real, obedience to the commands of Chriſt is ſweet and without conſtraint and force; now this is Chriſts command that we ſhould love one another; by this ſaith he ſhall all men know you are my Diſciples if you love one another. Thoſe relations into which Chriſt receiveth his, ſpeak and hold forth a willing and cheerfull ſubmiſſion to the commands of Chriſt, and what duty is there in all the Goſpel which is more frequently and earneſtly preſſed than this. A new commandment give I unto you that you love one another, as I have loved you ſo love one another. So full is the whole Scripture of obligations, both upon conſcience and Ingenuity to this duty, that the whole ſtream of it ſeems to run into this chanel of Love. But Chriſts command is ſuch an obligation as one that hath any ſpiritual ſenſe to

feel the ſtrength of it, cannot break. It is Chriſt hath commanded, and ſhall not we obey? Shall not the love of Chriſt conſtrain us? Shall we be ſo unkind to him who hath been ſo kind to us, as to ſtand it out with him in ſo equal a command? Shall not the ſweetneſs of Chriſt overcome us; that ſeeing his love was ſo great, as not to ſpare his life for us, yea, and ſuffer more for us I believe than we think he did, nay, I may ſay than we can conceive he did, and that which commends his love to us is, that he ſhould do and ſuffer ſo much for us, that of his creatures we were become his Enemies? Why ſhould we not then cheerfully ſubmit to him in this one command, love one another? Doth not the very word Love carry in it at the firſt hearing abundance of alluring violence? This is Chriſts yoak, and here we may well ſay; his yoak is eaſie and his burthen is light. What is there in a life of divine love that we need be afraid of? What is there in this command that is grievous? How can this yoak be uneaſy? What reaſon to be loath to take it on? But ſuch is the baſe degeneracy and unreaſonableneſs of corrupted nature, that when any thing comes in competition with ſelf-love, then all bonds muſt be broken, all yoaks muſt be caſt off, and nothing will then keep us in, but we muſt and will take our own part though never ſo bad. And our own part in the heart of paſſion muſt ſeem beſt,

though it be contrary to infinite Righteouſneſs, which is God himſelf. O that we could once learn to lay aſide this natural prejudice, which we have againſt whatſoever doth thwart our humours, though it be never ſo juſt, holy and rational. O that we could look more narrowly, and ſearch more exactly into our ſelves with a ſpiritual Eye, and then we could not but ſee that which would make us loath our ſelves, and to become abominable in our own Eyes, and rather take any part than our own, we ſhould ſee ſo much deceitfulneſs in our ſelves, as that we ſhould think our caſe bad though it ſeem never ſo good to our natural ſelf; till we apply it to the rule. Rule, nature would have none but it ſelf; and though in our better compoſure of mind, we may receive ſome other rule; yet in our paſſions we cannot ſpare time to go to any other rule, but we take that which is next to hand, and ſelf will be ſure to be that. But we muſt, if we will be true Chriſtians, learn to deny ſelf, and wholly to ſubmit our ſelves to the Command of Chriſt, as our only Rule. O, let the power of Chriſts love, and command, make us obedient to this command of love.

Secondly, If we are to walk as Members of Chriſt, who is our Head; this hath influence upon our affections to oblige us to love one another, as from the command which the Head hath over the Members, ſo, from the conformity that is to be in the Members

to the Head. The Head and the Members are not of two ſeveral Natures; But, the ſame nature paſſeth from the Head through all the Members: Now, if we be ingrafted into Chriſt, we muſt become of the ſame nature with him; let us be *followers of Chriſt as dear Children, and walk in love, as Chriſt alſo hath loved us.* *Paul* bids us to be followers of himſelf, as he was follower of Chriſt; Chriſt then is to be our great pattern: He commands us to *learn of him*, for *he was meek.* For us to think to attain unto a perfect conformity to him, is in vain; but as much as our natures are capable of we are to ſtrive for it. Chriſts love to us, hath breadth, and length, and depth, and heighth, which paſſeth knowledge. Greater love hath no man than this, that a man ſhould lay down his life for his friend, but herein Chriſt commended his love to us, in that while we were enemies, Chriſt dyed for us. Behold what manner of love is this, that Chriſt hath beſtowed on us! Hereby perceive we the love of God (that is Chriſt) becauſe he laid down his life for us, 1 *Joh.* 3.16. His inference is there the ſame with mine, and that in a higher degree; *we ought to lay down our lives for the Brethren.* If Life, then ſin; then paſſion and wrath; then a baſe proud ſelf-pleaſing and contradicting humour. Do we ſee any lovelineſs of Beauty in Chriſt Jeſus? Is there no excellency in his ſweetneſs, pity, and patience? Is not his loving-kindneſs amiable?

And would not ſomthing like this in us, be deſirable? Had he more reaſon to love us than we have to love one another? O, let our ſouls be overcome with the thoughts of this love of Chriſt. Let our hearts be kindled and blown up into a flame of Love, by it. O, when ſhall this dear, precious, pure eternal love of His, over-power our ſouls? When ſhall it have its proper effect upon us, to make us to deſire earneſtly to be like our beloved! When ſhall we put on his beauty! O how lovely ſhould we then look! Let us put off that deformity that is upon our ſouls, which makes us ſo unlike to Chriſt; yea, which makes us loathſome in his Eyes. Pride, Paſſions, Worldlineſs, are thoſe Soul-deformities, which keep Chriſt at ſuch a diſtance from us, and which hinder his more ſweet frequent and intimate converſe with us.

It is only that of Himſelf which Chriſt ſeeth in us, which he delighteth in. For, in Him is the perfection of all Beauty and excellency, and whatſoever lovelineſs is in any thing elſe, comes from him, is like him, and leads to him. Would we know, how much we are beloved of him, let us ſee how much we are like him; for, He cannot but love that which is like himſelf, and if we would be like him, we muſt put on love, for *God is love, and he that dwelleth in love dwelleth in God and God in him*, 1 Joh. 4 16.

Thirdly, If we ought to walk towards one another as members of the ſame body, whereof Chriſt is the Head, what can ſpeak a cloſer

fer union than commemberſhip? No man ever yet hated his own fleſh, but nouriſhed and cheriſheth it. But we do not feel the power of this oneneſs, as we ought to do. We are many: and where there is diviſion, there will be diſſention; that we may therefore, be more one, let us be more in putting off our ſelf, and going into Chriſt. Here, let us look into the loathſomneſs of our natures, whileſt off from God; which is the cauſe of all this confuſion, and if we cannot ſee its deformity in its ſelf, let us ſee it in reflection in its bitter effects; and when we ſee our own deformity, we ſhall ſee leſs cauſe to love our ſelves, and more cauſe to love others. Let us look upon our oneneſs in Chriſt, and ſee if we can thence become one in affections. Chriſt ſaith, *I and the children which thou haſt given me*; we have one ſpiritual Father, we are brethren; let us love as brethren. The cauſe of this union is our being made partakers of Chriſts nature, and baptized into the ſame ſpirit with him: and, if we have at any time experienced the more lively and full incomes of this ſpirit of Chriſt, how did it ſet the heart on fire! The ſoul is then too narrow to contain its own affections; how dearly then could we look upon a Saint! How did pride and wrath vaniſh and melt down into meekneſs, humility and love! Did we never experience what this meaneth? Then, let the remembrance of the ſweetneſs of it, renew it in us. O, a life of ſpiritual love is a life indeed, a

Heaven upon earth! This is a good rule; when we finde our ſelves in a ſpiritual temper, let us examine our ſelves then, and inquire how we like ſuch a frame: Let us remember the Voice of the ſpirit in us, and labour to have our judgment and affections always after, ſo ballanced.

Fourthly, Are we members of Chriſt, we do not ſay, we do not love Chriſt. If we do indeed love Chriſt, let us love him wherever we finde him. Chriſt is in all thoſe, that are His. Let us fear offending Chriſt in his, for what is done to them, he will take as done to himſelf. It will be ſaid in that great Day, *In as much as ye did it unto theſe, ye did it unto me.* Let us think what we will of it at preſent, the world will finde this true to their coſt. And if we act as in Chriſt, we ſhall finde our ſelves as much concerned for him as for our ſelves, and more too. Oh the wrongs that are done to him, we ſhall reckon done to us. If we are Chriſts, Chriſts intereſt will be ours, and his injuries ours. If we are Chriſts, we will be as fearful of offending of any of his, as of wronging of our ſelves. Chriſt himſelf is above the reach of our wrongs, to be touched by them in himſelf; but, in his Members he ſuffers to this very day. If then Chriſt and we are one, and Chriſt and all his are one; let us love Chriſt in his, let us rejoice in Chriſt in his members, let us indeavour to requite Chriſt in his members: let us fear grieving the ſpirit of Chriſt, in grieving the ſpirits of any of his dear ones. Wound

not

not Chriſt in wounding the heart of his beloved. O the pretiouſneſs, pleaſure and profit of this love, I beg of God to give you a full injoyment of that ſweetneſs and the joyful fruits of it, the Lord refreſh you with a quick and conſtant ſence and ſight of his eternal love towards your ſoul; to which the aſſurance of true Chriſtian love by the effectual work of the Comforter, may bring you. By this we know, that we are paſſed from Death to Life, becauſe we love the Brethren. If it ſhall pleaſe the Lord to give me leave to ſee you again, I ſhall come with ſtrong expectations, and earneſt deſires of ſeeing a ſweet alteration for the better in you, in your deportment, and carriage towards one that did deſerve better at your hands. And what an effect hopes of this nature fruſtrated, will produce; I beſeech you to judge. I pray God fill you with peace and joy. My hand is weary with writing, but my minde ſtill runs forth in deſires and prayers for you. I hope the Lord will take away all cauſe of writing any more of this ſubject unto you. Your Letter gave me hopes of a good beginning: I beſeech the Lord to carry on what he hath begun to the glory of his goodneſs, that I may at every ſight of you, ſee more of the image of Chriſt in you, and more of the power and beauty of this grace of love, and that I may finde you drawn nearer to Heaven, and ſee you with Chriſt in Heaven when time ſhall be no more. I leave you in the Arms of Love.

John Faneway.

By

By all this you may easily perceive what spirit acted him, and how much he was troubled for any divisions amongst the people of God. Indeed, he was of so loving, and lovely a disposition, that he even commanded the affections of most that knew him; and so humble he was, that he was ashamed to be loved for his own sake.

I can never forget a strange expression, that I have heard from him, concerning one that had a very ardent love for him. *I know this* (saith he) *that I love no love but what is purely for Christs sake, would Christ might have all the love, He alone deserves it: for my part, I am afraid and ashamed of the love and respects of Christians.* He saw so much pride, peevishness and division amongst Professors, that it did not a little vex his righteous Soul, and made him think long, to be in a sweeter Air, where there should be nothing but union, joy and love. He could not indure to hear Christians speak reproachfully one of another, because they were of different judgments and perswasions. There where he saw most holiness, humility and love there he let out most of his affections. And he was of that holy mans minde, that it were pity that the very name of division were not buried; and that the time would come, that we might all dearly pay for our unbrotherly nay unchristian Animosities.

CHAP.

CHAP. XVI.

An account of the latter part of his Life.

FOR the latter part of his Life; he lived like a man that was quite weary of the world, and that looked upon himſelf as a ſtranger here, and that lived in the conſtant ſight of a better world. He plainly declared himſelf but a Pilgrim that looked for a better Country, a City that had foundations, whoſe builder and maker was God. His habit, his language, his deportment, all ſpoke him one of another world. His meditations were ſo intenſe, long and frequent, that they ripened him apace for Heaven; but, ſomewhat weakned his body. Few Chriſtians attain to ſuch a holy contempt of the world, and to ſuch clear believing, joyful, conſtant apprehenſions of the tranſcendent glories of the unſeen world.

He made it his whole buſineſs to keep up ſenſible communion with God, and to grow into a humble familiarity with God, and to maintain it. And if by reaſon of company or any neceſſary diverſions, this was in any meaſure interrupted; he would complain, like one out of his element, till his ſpirit was recovered into a more delightful unmixed free intercourſe with God. He was never ſo well ſatisfied, as when he was more immediately ingaged in what

brought

brought him nearer to God; and by this he injoyed thoſe comforts frequently, which other Chriſtians rarely meet with. His graces and experiences, toward his end grew to aſtoniſhment. His faith got up to a full aſſurance; his deſires into a kinde of injoyment and delight. He was oft brought into the banqueting houſe, and there Chriſts Banner over him was love; and he ſate down under his ſhadow with great delight, and his Fruit was pleaſant unto his taſt. His Eyes beheld the King in his Beauty, and while he ſate at his Table, his ſpicknard did ſend forth its pleaſant ſmell: he had frequent viſions of Glory, and this *John* lay in the boſom of his Maſter, and was ſure a very beloved Diſciple, and highly favoured. His Lord oft called him up to the Mount to him, and let him ſee his excellent Glory, O the ſweet foretaſts that he had of thoſe pleaſures that are at the right hand of God. How oft was he feaſted with the feaſt of fat things, thoſe wines on the lees well refined; and ſometimes he was like a Giant refreſht with new wine, rejoycing to run the race that was ſet before him, whether of doing or of ſuffering. He was even ſick of love, and he could ſay to the poor unexperienced World, *O taſt and ſee*! and to Chriſtians *come and I will tell you what God hath done for my Soul*. O what do Chriſtians mean that they do no more labour to get their ſences ſpiritually exerciſed? O, why do they not make Religion the very buſineſs of their lives? O, why is the Soul,

Soul, Chriſt and Glory thus diſpiſed? Is there nothing in communion with God? Are all thoſe comforts of Chriſtians, that follow hard after him, worth nothing? Is it not worth the while to make ones calling and Election ſure! O, why do men and women jeſt, and dally in the great matters of Eternity? Little do people think, what they ſlight, when they are ſeldom and formal in ſecret duties, and when they neglect that great duty of *Meditation*, which I have through rich mercy, found ſo ſweet and refreſhing: O, what do Chriſtians mean, that they keep at ſuch a diſtance from Chriſt? Did they but know the thouſandth part of that ſweetneſs that is in him, they could not chooſe but follow him hard; they would run and not be weary, and walk and not be faint.

He could ſenſibly and experimentally commend the ways of God to the poor unexperienced world, and ſay, *His ways are pleaſantneſs*; and juſtifie wiſdom and ſay, *her paths were peace.* He could take off thoſe aſperſions which the Devil, and the atheiſtical frantick ſots, do caſt upon Godlineſs in the power of it. Here is one that could challenge all the Atheiſts in the world to diſpute; here is one could bring ſenſible demonſtrations to prove a deity, & the reality and excellency of inviſibles; which theſe ignorant fools and mad men, make the ſubject of their ſcorn: Here is one that would not change delights with the greateſt epicures living, and vie pleaſure with all the ſenſual rich gallants of the world,

world. Which of them all could in the midſt of their jollity ſay, *This is the pleaſure, that ſhall laſt for ever?* Which of them can ſay, among their Cups and Whores, *I can now look Death in the Face*, and, *this very Moment I can be content*, yea glad, *to leave theſe delights, as knowing I ſhall injoy better.* And this he could do, when he fared deliciouſly in ſpiritual banquets every day: He could upon better reaſon than he did, ſay, *Soul, thou haſt goods laid up for many years*; He knew full well, that what he did here injoy, was but a little to what he ſhould have ſhortly, *In his preſence there is fulneſs of joy; at his right hand there are pleaſures for evermore.* Where is the *Belſhazzar*, that would not quake in the midſt of his Cups, whilſt he is quaffing and carouzing in bowls of the richeſt Wine, if he ſhould ſee a hand upon the Wall, writing bitter things againſt him; telling him that his joys are at an end, and that this night his ſoul muſt be required of him; that now, he muſt come away, and give an account of all his ungodly pleaſures, before the mighty God. Where is the ſinner, that could be contented to hear the Lord roaring out of *Zion*, whileſt he is roaring in the Tavern? Which of them would be glad to hear the trumpet ſound, and to hear that voice, *Ariſe you dead and come to judgment?* Which of them would rejoyce to ſee the Mountains quaking, the Elements melting with fervent heat, and the Earth conſumed with flames; & the Lord Chriſt whom they deſ-

piſed,

piſed, coming in the clouds with Millions of his Saints and Angels, to be avenged upon thoſe that knew not God and obeyed not his Goſpel. Is not that a bleſſed ſtate, when a man can liſt up his head with joy, when others tremble with fear, and ſink with ſorrow? And this was the condition of this holy young man. In the midſt of all worldly comforts he longed for death: & the thought of the day of Judgment, made all his injoyments ſweeter. O, how did he long for the coming of Chriſt! Whilſt ſome have been diſcourſing by him of that great and terrible day of the Lord, he would ſmile, and humbly expreſs his delight in the forethought of that approaching hour.

I remember, once there was a great talk that one had foretold that Doomſday ſhould be upon ſuch a day: although he blamed their daring folly, that would pretend to know that which was hid from the Angels themſelves, and that the Devil could not acquaint them with; yet granting their ſuppoſition to be true, what then ſaid he? What if the day of Judgment were come, as it will moſt certainly come ſhortly? If I were ſure, the day of Judgment were to begin within an hour, I ſhould be glad with all my heart. If at this very inſtant, I ſhould hear ſuch thundrings, and ſee ſuch lightnings, as *Iſrael* did at Mount *Sinai*; I am perſwaded, my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day hath even raviſhed my

ſoul,

ſoul, and the thought of the certainty and nearneſs of it, is more refreſhing to me than the comforts of the whole world. Surely, nothing can more revive my ſpirits, than to behold the bleſſed Jeſus; the joy, life, and beauty of my ſoul. Would it not more rejoyce me, than *Joſephs* wagon did old *Jacob*? I lately dreamed that the day of Judgment was come: Methought, I heard terrible cracks of thunder, and ſaw dreadful lightnings; the foundations of the earth did ſhake, and the Heavens were roled together as a garment; yea, all things viſible were in a flame; methought, I ſaw the graves opened, and the earth and Sea giving up their dead; methought, I ſaw millions of Angels, and Chriſt coming in the clouds. Methought, I beheld the ancient of days ſitting upon his Throne, and all other Thrones caſt down: Methought, I beheld him whoſe Garments were white as Snow, and the hair of his head like pure Wool: His Throne was like the fiery flame, and his wheels as burning fire; a fiery ſtream iſſued and came forth from him; thouſands of thouſands miniſtred unto him; and ten thouſand times ten thouſand ſtood before him; and the Judgment was ſet and the books were opened. O, but with what an extaſie of joy was I ſurprized! Methought, it was the moſt heart-raiſing, and ſoul-raviſhing ſight, that ever my eyes beheld: and then I cried out, *I have waited for thy ſalvation, O God*; and ſo I mounted into the Air, to meet my Lord in the Clouds.

This I record, only to ſhew, how far he was from being daunted at the thoughts of death or Judgement: and to let other Chriſtians know, what is attainable in this life; and what folly it is, for us to to take up with ſo little, when our Lord is pleaſed to make ſuch noble proviſions for us, and by a wiſe and diligent improvement of thoſe means which God hath offered us, we may have an entrance adminiſtred to us abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

O how comfortable, how honourable, and how profitable is this ſtate! Theſe are your men that quit themſelves like Chriſtians. This is true gallantry, noble manhood, real valour! This was the condition of Mr. *Janeway* for about three years before he died; I will not deny but that he had ſome clouds; but, he uſually walked in a ſweet, even, humble ſerenity of ſpirit, and his refreſhing joys were more conſiderable than his diſpondings; and though he daily queſtioned many actions; yet did not queſtion his ſtate, but had his heart fixed upon that rock that neither waves nor winds could ſhake. His ſenſes were ſtill ſo ſpiritually exerciſed, as that he could look up to Heaven as his Country and Inheritance, and to God as his Father, and to Chriſt as his Redeemer; and (that which is ſcarce to be heard of) he counted it the higheſt act of patience to be willing to die, and a very great pitch of ſelf-denyal to be contented to be in this world, and to dwell on this

ſide a full and eternal injoyment of that royal glorious One whom his ſoul was ſo much in love with. In a word, he had the moſt earneſt deſires to be diſſolved and to be with Chriſt that I ever ſaw, read, or heard of, ſince the Apoſtles times.

CHAP. XVII.

His laſt Sickneſs, and Death.

AND now the time draws nigh, wherein his longings ſhall be ſatisfied; he is called to his laſt work; and truly, his deportment in it, was honourable; his carriage ſo eminently gracious, ſo meek, patient, fruitful, joyful and thankful, that it made all his friends ſtand and wonder as being abundantly above their experience and reading; and thoſe Chriſtians that ſaw him, could not but admire God in him, & look upon him as one of the moſt ſingular inſtances of rich grace, and even bleſs God that their eyes ever ſaw, or their ears ever heard, ſuch things; and had ſuch a ſenſible demonſtration of the reality of inviſibles.

He falls into a deep Conſumption.

His body is now ſhaken again, and he falls into a deep Conſumption; but this meſſenger of God did not in the leaſt damp him. Spitting

of blood, was no ghaſtly thing to one that had his eye upon the blood of Jeſus; faint ſweats did not daunt him that had always ſuch reviving cordials at hand. It's matter of joy to him, that he was now in ſome hopes of having his earneſt deſires ſatisfied.

After he had been a while ſick, a ſudden dimneſs ſeized upon his eyes; by and by his ſight quite failed; and there was ſuch a viſible alteration in him, that he and others judged theſe things to be the ſymptoms of death approaching. But when he was thus taken, he was not in the leaſt ſurprized, but was lifted up with joy to think, what a life he was going to, looking upon death it ſelf as one of his Fathers ſervants, and his friend that was ſent as a meſſenger to conduct him ſafely to his glorious palace.

When he felt his body ready to faint, he called to his Mother and ſaid, 'Dear Mother I 'am dying, but I beſeech you be not troubled; 'for, I am through mercy, quite above the 'fears of death, it's no great matter, I have no-'thing troubles me but the apprehenſions of 'your grief. I am going to Him, whom I 'love above life.

But it pleaſed the Lord to raiſe him up again a little out of this fainting fit, for his maſter had yet more work for him to do before he muſt receive his wages. Although his outward man decayed apace, yet he is renewed in the inward man day by day: His graces were never more

active, and his experiences were never greater. When one would have thought, he ſhould have been taken up with his diſtemper, and that it had been enough for him to grapple with his pains, then he quite forgets his weakneſs; and is ſo ſwallowed up of the life to come, that he had ſcarce leiſure to think of his ſickneſs.

For ſeveral weeks together, I never heard the leaſt word that ſavoured of any complaint or wearineſs under the hand of God, except, his eager deſire to be with Chriſt, be counted complaining, and his haſte to be in heaven be called impatience. Now's the time when one might have ſeen Heaven and the Glory of another world realized to ſenſe. His faith grew exceedingly and his love was proportionable, and his joys were equal to both.

O the rare attainments! The high and divine expreſſions, that dropped from his mouth! I have not words to expreſs what a ſtrange, triumphant, angelical frame, he was in, for ſome conſiderable time together. It was a very Heaven upon earth, to ſee and hear a man admiring God at ſuch a rate, as I never heard any, nor ever expect to hear or ſee more, till I come to Heaven. Thoſe that did not ſee cannot well conceive, what a ſweet frame he was in, for at leaſt ſix weeks before he died. His ſoul was almoſt alwaies filled with thoſe joys unſpeakable and full of glory. How oft would he cry out; *O, that I could but let you know what I now feel! O, that I could ſhow you what I ſee:*

O, that I could expreſs the thouſandth part of that ſweetneſs that I now finde in Chriſt! You would all then think it then well worth the while to make it your buſineſs to be religious. O my dear friends, we little think what a Chriſt is worth upon a death-bed. I would not for a world, nay for millions of worlds, be now without a Chriſt and a pardon. I would not for a world be to live any longer: the very thoughts of a poſſibility of recovery, makes me even tremble.

When one came to viſit him, and told him, that he hoped it might pleaſe God to raiſe him again, and that he had ſeen many a weaker man reſtored to health, and that lived many a good year after: *And do you think to pleaſe me* (ſaid he) *by ſuch diſcourſe as this?* No, Friend, you are much miſtaken in me, if you think that the thoughts of life, and health, and the world, are pleaſing to me. The world hath quite loſt its excelleney in my judgment. O how poor and contemptible a thing is it in all its glory, compared with the glory of that inviſible world which I now live in the ſight of! And as for life, Chriſt is my life, health and ſtrength; and I know, I ſhall have another kind of life, when I leave this. *I* tell you it would incomparably more pleaſe me, if you ſhould ſay to me, [You are no man of this world; you cannot poſſibly hold out long; before to morrow you will be in eternity]. *I* tell you *I* do ſo long to be with Chriſt, that *I* could be contented to be cut apeices, and to be put to

the moſt exquiſite torments, ſo I might but die, and be with Chriſt. O, how ſweet is Jeſus! *Come Lord Jeſus, come quickly.* Death do thy worſt! Death hath loſt his terribleneſs. Death it is nothing. I ſay, Death is nothing (through grace) to me. I can as eaſily die as ſhut my eyes, or turn my head and ſleep: *I long to be with Chriſt*; *I long to die*; that was ſtill his note.

His Mother and Brethren ſtanding by him he ſaid; 'Dear *Mother*, I beſeech you as earneſtly as ever I deſired any thing of you in my life, 'that you would cheerfully give me up to 'Chriſt; I beſeech you, do not hinder me, now 'I am going to reſt and glory. I am afraid of 'your prayers, leſt they pull one way and mine 'another.

And then turning to his Brethren he ſpake thus to them, 'I charge you all, do not pray 'for my life any more: you do me wrong, if 'you do! O that glory, the unſpeakable glory 'that I behold. My heart is full, my heart is 'full. Chriſt ſmiles, and I cannot chooſe but 'ſmile: can you finde in your heart, to ſtop me 'who am now going to the compleat and eternal injoyment of Chriſt? Would you keep 'me from my Crown? The arms of my bleſſed Saviour are open to imbrace me; the Angels ſtand ready to carry my ſoul into his boſom. O, did you but ſee what I ſee: you 'would all cry out with me, how long, dear 'Lord, come Lord Jeſus come quickly! O,

'why

'why are his Chariot-wheels ſo long a com-'ing!

And all this while he lay like a triumphing conqueror ſmiling and rejoycing in ſpirit.

There was never a day towards his end but (as weak as he was) he did ſome ſpecial piece of ſervice in, for his great Maſter. Yea, almoſt every hour did produce freſh wonders.

A Reverend, Judicious and holy *Miniſter* came often to viſit him, and diſcourſed with him of the excellency of Chriſt, and the glory of the invifible world. *Sir*, ſaith he, *I feel ſomething of it; my heart is as full as it can hold in this lower ſtate; I can hold no more here. O that I could but let you know what I feel!*

This holy Miniſter praying with him, his ſoul was raviſhed with the abundant incomes of light, life and love; ſo that he could ſcarce bear it, nor the thought of ſtaying any longer in the world, but longed to be in ſuch a condition, wherein he ſhould have yet more grace and more comfort, and be better able to bear that weight of glory; ſome manifeſtations whereof did even almoſt ſink his weak body; and had he not been ſuſtained by a great power, his very joys would have overwhelmed him; and whilſt he was in theſe extaſies of joy and love, he was wont to cry out,

'Who am I Lord, who am I, that thou 'ſhouldſt be mindful of me! Why me Lord, 'why me, and paſs by thouſands & look upon

'ſuch a wretch as me. O, what ſhall I ſay unto thee, O thou preſerver of men? O, why me Lord, why me? O bleſſed, and for ever bleſſed, be free grace! How is it, Lord, that thou ſhouldſt manifeſt thy ſelf unto me, and not unto others, even ſo Father, becauſe it ſeemeth good in thy eyes, Thou wilt have mercy becauſe thou wilt have mercy. And if thou wilt look upon ſuch a poor worm who can hinder! Who would not love thee! O bleſſed Father! O how ſweet and gratious haſt thou been unto me? O, that he ſhould have me in his thoughts of love, before the foundations of the world.

And thus he went on, admiring and adoring of God, in a more high and heavenly manner then I can clothe with words. Suppoſe what you can on this ſide Heaven, and *I* am perſwaded you might have ſeen it in him. He was wonderfully taken with the goodneſs of God to him in ſending that aged experienced Miniſter to help him in his laſt great work upon earth. 'Who am *I*, *ſaid he*, that God ſhould ſend to me a meſſenger one among a thouſand (meaning that Miniſter who had been praying with him with tears of joy).

Though he was towards his end, moſt commonly in a triumphant joyful frame; yet, ſometimes, even then he had ſome ſmall intermiſſions, in which he would cry out, *Hold out faith and patience; yet a little while, and your work is done.* And when he found not his heart wound

up to the higheſt pitch of thankfulneſs, admiration and Love; he would with great ſorrow bemoan himſelf, and cry out in this Language.

'And what's the matter now, O my ſoul, 'what wilt thou, canſt thou thus unworthily 'ſleight this admirable and aſtoniſhing condeſcention of God to thee? Seems it a ſmall 'matter, that the great *Jehovah* ſhould deal 'thus familiarly with his Worm; and wilt 'thou paſs this over, as a common mercy? 'What meaneſt thou, O my ſoul, that thou 'doſt not conſtantly adore and praiſe this rare, 'ſtrong, and unſpeakable Love! *Is* it true, O 'my ſoul, doth God deal familiarly with man, 'and are his humble, zealous, and conſtant 'love, praiſe, and ſervice too good for God? 'Why art not thoü O my ſoul, ſwallowed up 'every moment with this free unparalell'd e'verlaſting Love.

And then he breaks out again into another triumphant Extaſie of praiſe and joy; and expreſſed a little of that which was unexpreſſible in ſome ſuch words as theſe,

'Stand aſtoniſhed ye Heavens, and wonder 'O ye Angels, at this infinite grace! Was 'ever any under Heaven more beholding to 'free grace than I? Doth God uſe to do thus, 'with his creatures? Admire him for ever and 'ever, O ye redeemed ones! O thoſe joys, 'the taſte of which I have! Thoſe everlaſting 'joys, which are at his right hand for evermore! Eternity, Eternity it ſelf, is too ſhort

'to

'to praiſe this God in. O bleſs the Lord with 'me, come let us ſhout for joy and boaſt in the 'God of our Salvation. O, help me to praiſe 'the Lord for his mercy indureth for ever!

One of his brethren (that had formerly been wrought upon by his holy exhortations and example) praying with him, and ſeeing of him, (as he apprehended) near his Diſſolution, deſired, that the Lord would be pleaſed to continue thoſe aſtoniſhing and ſoul-ſupporting comforts to the laſt moment of his breath, and that he might go from one Heaven to another, from grace and joy imperfect, to perfect grace and glory; and when his work was done here, give him, if it were his will, the moſt eaſie and triumphant paſſage to reſt; and that he might have an abundant entrance adminiſtred into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

At the end of the Duty he burſt out into a wonderful Paſſion of joy. (Sure that was joy unſpeakable and full of glory!) O what an Amen did he ſpeak, *Amen, Amen, Amen, Hallelujah.*

It would have made any Chriſtians heart to leap, to have ſeen and heard, what ſome ſaw and heard, at that time; and *I* queſtion not, but that it will ſomewhat affect them to hear and read it; though it be ſcarce poſſible to ſpeak the half of what was admirable in him: for, it being ſo much beyond preſident, it did even aſtoniſh and amaze thoſe of us that were about him, that

that our relation muſt fall hugely ſhort of what was real.

I verily believe that it exceeds the higheſt Rhetorick, to ſet out to the life, what this heavenly creature did then deliver. I ſay again I want words to ſpeak, and ſo did he; for, he ſaw things unutterable: But yet, ſo much he ſpake as juſtly drew the admiration of all that ſaw him; and I heard an old experienced Chriſtian and Miniſter ſay it again and again, That *He never ſaw, nor read, nor heard the like*: Neither could we ever expect to ſee the glories of Heaven more demonſtrated to ſenſe, in this World. He talked as if he had been in the third Heavens, and broke out into ſuch words as theſe.

'O, He is come! He is come! O how 'ſweet! How glorious is the bleſſed Jeſus! 'How ſhall I do to ſpeak the thouſandth part of 'his praiſes! O for words, to ſet out a little of 'that excellency! But it is unexpreſſible! O 'how excellent, glorious, and lovely is the 'precious Jeſus! He is ſweet, He is altoge-'ther lovely! And now I am ſick of Love, he 'hath raviſhed my ſoul with his beauty! I ſhall 'die ſick of Love.

'O my friends, ſtand by and wonder, come 'look upon a dying man, and wonder; I can-'not my ſelf but ſtand and wonder; Was 'there ever a greater kindneſs, was there ever 'ſenſibler manifeſtations of rich Grace! O, 'why me, Lord, why me! Sure this is akin 'to Heaven, and if I were never to enjoy any

'more

'more than this; it were well worth all the 'torments that men and Devils could invent; 'to come thorow yea even a Hell to such tran-'ſcendent joys as theſe. *If* this be dying, dying 'is ſweet: Let no true Chriſtian ever be afraid 'of dying. O Death is ſweet to me. This 'Bed is ſoft. Chriſts Arms and kiſſes, his 'Smiles and Viſits, ſure they would turn Hell 'into Heaven. O that you did but ſee and feel 'what *I* do! Come and behold a dying man 'more chearful than you ever ſaw any health-'ful man in the midſt of his ſweeteſt enjoy-'ments? O Sirs, Worldly pleaſures are pitiful 'poor ſorry things, compared with one glimps 'of this glory, which ſhines in ſo ſtrongly into 'my Soul! O why ſhould any of you be ſo ſad, 'when *I* am ſo glad? This, this is the hour that '*I* have waited for!

About eight and forty hours before his Death, his eyes were dim, and his ſight much failed; his Jaws ſhook and trembled, and his Feet were cold, and all the ſymptoms of Death were upon him, and his extream parts were already almoſt dead and ſenſeleſs, and yet, even then, his joys were (if poſſible) greater ſtill: He had ſo many fits of joy unſpeakable, that he ſeemed to be in one continued act of Seraphick Love, and praiſe. He ſpake like one that was juſt entring into the gates of the new *Jeruſalem*: the greateſt part of him was now in Heaven; not a word drop'd from his mouth but it breathed Chriſt and Heaven. O what incou-

ragements

ments did he give to them which did ſtand by to follow hard after God, and to follow Chriſt in a humble, believing, zealous courſe of life, and adding one degree of grace to another, and uſing all diligence to make their Calling and Election ſure; and that then, they alſo ſhould find, that they ſhould have a glorious paſſage into a bleſſed Eternity.

But moſt of his work was *Praiſe*, a hundred times admiring of the bottomleſs love of God to him. O, why me, Lord, why me! And then he would give inſtructions to them that came to ſee him. He was ſcarce ever ſilent, becauſe the Love of Chriſt and Souls, did conſtrain him. There was ſo much work done for Chriſt in his laſt hours, that I am ready to think, he did as much in an hour as ſome do in a year.

Every particular perſon had a faithful affectionate warning. And that good Miniſter, that was ſo much with him, uſed this as an argument to perſwade him to be willing to live a little longer, and to be patient to tarry Gods leiſure; ſure God hath ſomething for thee to do that is yet undone; ſome word of exhortation to ſome poor ſoul, that you have forgot.

The truth of it is, he was ſo filled with the love of Chriſt, that he could ſcarce bear abſence from Him a moment. He knew that he ſhould be capable of bearing of greater Glory above, than he could hear. It was the Judgment of ſome that were with him, that his heart was

not

not only habitual but actually ſet on God all the day long; and nothing of humane frailty, that could be thought a ſin, did appear for ſome time; except it were his paſſionate deſire to die; and difficulty to bring himſelf to be willing to ſtay below Heaven.

He was wont every evening to take his leave of his friends, hoping not to ſee them, till the morning of the Reſurrection; and he deſired that they would be ſure, to make ſure of a comfortable meeting at our Fathers houſe, in that other World.

I cannot relate the twentieth part of that which deſerved to be written in letters of Gold. And one that was one of the weakeſt, ſaid, that he did verily believe, that if we had been exact in our taking his ſentences, and obſerving his daily experiences, he could not imagine, a Book could be publiſhed of greater uſe to the World, next the Bible it ſelf.

One rare paſſage I can't omit, which was this, that when Miniſters or Chriſtians came to him, he would beg of them, to ſpend all the time that they had with him in Praiſe. 'O help 'me to praiſe God, I have now nothing elſe to 'do from this time to Eternity, but to praiſe 'and love God. I have what my ſoul deſires 'upon Earth, I can't tell what to pray for but what I have graciouſly given in. The wants that are capable of ſupplying in this World, are ſupplyed. I want but one thing, and that is, *a ſteady lift to Heaven.* I expect no more here,

here, I can't deſire more, I can't hear more. O praiſe, praiſe, praiſe that infinite boundleſs love that hath, to a wonder, looked upon my ſoul, and done more for me than thouſands of his dear children. O bleſs the Lord, O my ſoul, and all that is within me bleſs his holy 'name. O help me, help me, O my friends, to 'praiſe and admire him that hath done ſuch 'aſtoniſhing wonders for my ſoul; he hath 'pardoned all my ſins, he hath filled me with 'his goodneſs; he hath given me grace and glo-'ry, and no good thing hath he withheld from 'me.

'Come help me with praiſes, all's too little: 'come help me, O ye glorious and mighty 'Angels, who are ſo well skilled in this heaven-'ly work of praiſe. Praiſe him, all ye crea-'tures upon the Earth, let every thing that 'hath being, help me to praiſe him. Halle-'lujah. Hallelujah, Hallelujah: Praiſe is now 'my work, and I ſhall be engaged in this 'ſweet imployment for ever. Bring the Bible, 'turn to *Davids Pſalms*, and let us ſing a '*Pſalm* of praiſe; Come let's lift up our voice 'in the praiſe of the moſt high, I will ſing 'with you as long as my breath doth laſt; and 'when *I* have none, I ſhall do it better.

And then turning to ſome of his friends that were weeping, he deſired them, rather to rejoyce than weep upon his account. It may juſtly ſeem a wonder, how he could ſpeak ſo much as he did when he was ſo weak; but the joy of the Lord did ſtrengthen him.

In

In his ſickneſs, the ſcriptures that he took much delight in, were the fourteenth, fifteenth, ſixteenth, and ſeventeenth of *John*. The fifty fourth of *Iſay* was very refreſhing alſo to him; he would repeat that word [*with everlaſting mercies will I gather*] with abundance of joy.

He commended the ſtudy of the Promiſe to Believers, and deſired that they would be ſure to make good their claim to them, and then they might come to the Wells of Conſolation, and drink thereof, their fill.

According to his deſire moſt of the time that was ſpent with him, was ſpent in Praiſe; and he would ſtill be calling out, '*More Praiſe ſtill.* O, help me to praiſe him: I have 'now nothing elſe to do; I have done with 'Prayer, and all other Ordinances; I have 'almoſt done converſing with mortals. I ſhall 'preſently be beholding Chriſt himſelf, that 'dyed for me, and loved me, and waſhed me 'in his Blood.

'I ſhall before a few hours are over, be in 'Eternity ſinging the Song of *Moſes*, and the 'Song of the *Lamb*. I ſhall preſently ſtand 'upon *Mount Zion*, with an innumerable com-'pany of Angels, and the Spirits of the juſt 'made perfect, and Jeſus the mediator of the 'New Covenant, I ſhall hear the voice of 'much people, and be one amongſt them, 'which ſhall ſay, Hallelujah, Salvation, Glory, 'Honour, and power unto the Lord our God;

'and

'and again, we ſhall ſay Hallelujah. And yet 'a very little while, and I ſhall ſing unto the 'Lamb, a Song of Praiſe, ſaying, Worthy art 'thou to receive Praiſe who wert ſlain, and haſt 'redeemed us to God by thy Blood, out of e-'very Kindred. and Tongue, and People, and 'Nation, and haſt made us unto our God, Kings 'and Prieſts, and we ſhall reign with thee for 'ever and ever.

'Methinks I ſtand, as it were with one foot in 'Heaven, and the other upon Earth; methinks, 'I here the melody of Heaven, and by Faith, I 'ſee the Angels waiting to carry my Soul to the 'boſom of Jeſus, and I ſhall be for ever with 'the Lord in Glory. And who can chooſe but 'rejoyce in all this.

In ſeveral times, he ſpake in this Language, and repeated many of theſe words often, over, and over again, with far greater affection, than can be well worded, And I *ſolemnly profeſs*, that what is here written, is no Hyperbole, and that the twentieth part of what was obſervable in him is not Recorded, and though we can't word it exactly as he did, yet you have the ſubſtance, and many things in his own words with little or no variation.

The day before his Death, he looked ſomewhat earneſtly upon his Brother *James*, who ſtood by him very ſad; of whom he Judged that he was putting up ſome Ejaculations to God upon his account, *I thank thee dear Brother for thy love*, ſaid he, *thou art now praying*

for

for me, and I know thou loveſt me dearly : but Chriſt loveth me ten thouſand times more than thou doſt; Come, and Kiſs me, dear Brother, before I Die; And ſo with his cold dying Lips, he Kiſſed him, and ſaid, *I ſhall go before, and I hope thou ſhalt follow after to Glory.*

Though he was almoſt always praiſing God, and exhorting them that were about him to minde their everlaſting concerns, and ſecure an intereſt in Chriſt; and though he ſlept but very little for ſome nights; yet he was not in the leaſt impared in his intellectuals, but his actions were all decent, and becoming a man; and his Diſcourſe to a ſpiritual underſtanding, highly rational, ſolid, divine. And ſo he continued to the laſt minute of his breath.

A few hours before his Death, he called all his relations and Brethren together; that he might give them one ſolemn Warning more, and bleſs them, and Pray for them, as his Breath and Strength would give him leave. Which he did with abuudance of authority, affection, and ſpirituallity: which take briefly as it follows.

Firſt, He thanked his dear Mother, for her tender love to him, and deſired that ſhe might be in travail to ſee Chriſt formed in the ſouls of the reſt of her Children, and ſee of the travail of her ſoul, and meet them with joy in that great day.

Then, He charged all his Brethren and Siſters in general, as they would anſwer it before God,

God, that they ſhould be dutiful to their dear Mother. As for his eldeſt Brother *William*, (at whoſe houſe he lay ſick) his prayer was, that he might be ſwallowed up of Chriſt, and Love to ſouls; and be more and more exemplary in his life, and ſucceſsful in his Miniſtry, and finiſh his courſe with joy.

His next Brothers name was *Andrew*, a Citizen of *London*, who was with him and ſaw him in this triumphing ſtate; but (his neceſſary buſineſs calling him away) he could not then be by; yet, he was not forgot, but he was thus bleſſed, *The God of Heaven remember my poor Brother at* London! *The Lord make him truly rich in giving him the Pearl of great price, and make him a Fellow-Citizen with the Saints and of the Houſe-hold of God; the Lord deliver him from the ſins of that City, may the world be kept out of his heart, and Chriſt dwell there. O that he may be as his name is, a ſtrong man, and that I may meet him with Joy.*

Then he called his next Brother, whoſe name was *James* (whom he hoped God had made him a ſpiritual Father to) to whom he thus addreſſed himſelf; *Brother* James, *I hope the Lord hath given thee a goodly heritage, the lines are fallen to thee in pleaſant places; the Lord is thy portion. I hope the Lord hath ſhewed thee the worth of a Chriſt*: Hold on dear Brother; Chriſt, Heaven and Glory, are worth ſtriving for: The Lord give thee more abundance of his grace.

Then, His next Brother *Abraham* was called, to whom he ſpake to this purpoſe, *The bleſſing of the God of* Abraham *reſt upon thee, the Lord make thee a Father of many ſpiritual Children.*

His *fifth* Brother, was *Joſeph*, whom he bleſſed in this manner, *Let him bleſs thee, O* Joſeph, *that bleſſed him that was ſeparated from his Brethren. O that his everlaſting Arms may take hold on thee! It is enough, if yet thou mayeſt live in his ſight. My heart hath been working towards thee, poor* Joſeph; *and I am not without hopes, that the Arms of the Almighty will embrace thee. The God of thy Father, bleſs thee with the bleſſings of Heaven above.*

The next, was his Siſter *Mary*, to whom he ſpoke thus, *Poor Siſter* Mary, *thy Body is weak, and thy daies will be filled with bitterneſs; thy name is* Marah, *the Lord ſweeten all with his Grace and Peace, and give thee health in thy Soul. Be patient, and make ſure of Chriſt, and all is well.*

Then, His other Siſter whoſe name was *Sarah*, was called whom he thus bleſſed, *Siſter* Sarah, *thy body is ſtrong and healthfull; O that thy ſoul may be ſo too! The Lord make thee firſt a wiſe Virgin, and then a Mother in* Iſrael; *a pattern of Modeſty, Humility, and Holineſs.*

Then another Brother, *Jacob* was called; whom he bleſſed after this manner, *The Lord make*

make thee an Iſraelite indeed in whom there is no guile! O that thou maiſt learn to wreſtle with God, and like a Prince, maiſt prevail, and not go without the bleſſing.

Then he prayed for his youngeſt Brother *Benjamin*, who was then but an Infant: *Poor little* Benjamin, *O that the Father of the Fatherleſs, would take care of thee poor Child, that thou, which never ſaweſt thy Father upon Earth, maieſt ſee him with joy in Heaven; the Lord be thy Father, and Portion maiſt thou prove the Son of thy Mothers right Hand, and the joy of her Age!*

'O that none of us all, may be found a-'mongſt the unconverted in the day of Judg-'ment! O that every one of us may appear '(with our Honoured Father, and dear Mo-'ther) before Chriſt with joy that they may ſay, 'Lord here are we, and the Children which 'thou haſt graciouſly given us. O that we may 'live to God here, and live with him hereafter.

And now, my dear Mother, Brethren, and Siſters, Farewel; I leave you for awhile, and I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

And now, dear Lord, my work is done, I have finiſhed my Courſe, I have fought the good Fight, and henceforth there remaineth for me a Crown of Righteouſneſs! Now come dear Lord Jeſus, come quickly.

Then

Then that Godly Miniſter came to give him his laſt viſit, and to do the office of an inferiour Angel, to help to convey this bleſſed ſoul to Glory who was now even upon *Mount Piſga*, and had a full ſight of that goodly Land at a little diſtance. When this Miniſter ſpake to him, his heart was in a mighty flame of Love and Joy, which drew tears of Joy from that pretious Miniſter, being almoſt amazed to hear a man juſt a dying, talk as if he had been with *Jeſus*, and came from the immediate preſence of God; O the ſmiles that were then in his Face, and the unſpeakable Joy that was in his Heart; one might have read *Grace*, and *Glory*, in ſuch a mans Countenance. O the praiſe, the triumphant praiſes, that he put up! And every one muſt ſpeak praiſe about him, or elſe they did make ſome jar in his Harmony.

And indeed moſt did, as well as they could help him in praiſe. So that I never heard, nor knew more praiſes given to God in one Room, than in his Chamber.

A little before he died, in the prayer, or rather Praiſes, he was ſo wrapped up with admiration and joy, that he could ſcarce forbear ſhouting for joy. In the concluſion of the Duty, with abundance of Faith, and fervency, he ſaid aloud, *Amen*, *Amen*!

And now his deſires ſhall ſoon be ſatisfied. He ſeeth Death coming apace to do his office, his jaws are looſened more and more, and quiver greatly; his Hands and Feet are as cold

as

as clay, and a cold ſweat is upon him: but, O how glad was he when he felt his Spirit juſt a-going! Never was Death more welcom to any mortal, I think. Though the pangs of Death were ſtrong: yet, that far more exceeding and Eternal weight of Glory, made him indure thoſe bitter pains, with much patience and courage. In the extremity of his pains, he deſired his eldeſt Brother to lay him a little lower, and to take away one Pillow from him, that he might die with the more eaſe; His Brother replied, that he durſt not for a world, do any thing that might haſten his Death a moment. Then he was well ſatisfied, and did ſweetly reſign himſelf up wholly to Gods diſpoſal; and after a few minutes, with a ſudden motion gathering up all his ſtrength, he gave himſelf a little turn on one ſide; and in the twinkling of an eye, departed to the Lord, ſleeping in *Jeſus*.

And now bleſſed ſoul, thy longings are ſatisfied, and thou ſeeſt and feeleſt a thouſand times more than thou didſt upon Earth, and yet thou canſt bear it with delight, thou art now wellcomed to thy Fathers houſe by Chriſt, the beloved of thy ſoul; now thou haſt heard him ſay, Come, thou bleſſed of my Father, and, Well done good and faithful ſervant, enter thou into the joy of the Lord, and wear that Crown which was prepared for thee, before the foundation of the World.

O that all the Relations which thou haſt left behind thee, may live thy Life, and die thy

Death.

Death, and live with Christ, and thee, for ever and ever. *Amen*, *Amen*.

He Dyed *June* 1657, Aged $\frac{23}{24}$. and was Buried in *Kelshall* Church, in *Hartfordshire*.

FINIS.

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